

Ev. 289.9358 E91 (Engl) 1896

Christian family almanac

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1896

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▲ CHRISTIAN ▲

FAMILY ▲

ALMANAC.

1896

PREPARED BY J. C. HORNBERGER.

*Publishing House of the Evangelical Association, Thomas & Mattill, Agts.,
265-275 Woodland Avenue, Cleveland, Ohio.*

DR. PETER'S BLOOD VITALIZER

is the best remedy of this age. It purifies the blood, renews life, expels the germs of disease out of the system and puts all the organs of the body in good working order, and when every organ works well, then all goes well.

This medicine is prepared from thirty-three different ingredients, mostly all herbs, which are gathered from the Green Mountains of the New England States, the snow-capped Alps of Switzerland, and the balmy islands of the sea, where the air is fragrant with sweet spices. For more than one hundred years this medicine has been in use, and has made a most remarkable record for itself. All manner of ailments, which have their origin in the impurities of the blood and disorder of the stomach and liver, are readily cured by the use of

DR. PETER'S BLOOD VITALIZER,

which is a specific for

Rheumatism, Neuralgia, Bronchitis, Catarrh, Coughs and Colds, Ringworms, Pimples and Ringworms on the Face, Ulcers, Salt Rheum, Canker, Erysipelas, Cancerous Humor, Cancer, Scrofulous Humor, Scrofula, Dump Ague, General Debility, Lumbago, Female Weakness Pains in the Side, Jaundice, Dizziness, Headache, Piles, Faintness at the Stomach, Kidney Complaints, Pains in the Back, Nervousness, Costiveness, Constipation, Dyspepsia, etc., etc., etc.

In places where there are no doctors, this medicine is a friend in deed.

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THE ILLUSTRATED

Christian Family Almanac

FOR



BEING A LEAP YEAR OF 366 DAYS, AND THE 96th SINCE THE ORGANIZATION OF THE
EVANGELICAL ASSOCIATION.

PREPARED BY J. C. HORNBERGER.

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THOMAS & MATTILL,
265-275 Woodland Avenue,
CLEVELAND, O.



The New Year.



*Hail, gracious year !
With ready hearts we meet thee,
Full joyfully we greet thee,
We claim thee with a cheer ;
Has time a balm for sorrow ?
Has night a braver morrow ?
Hail, welcome year !*

*Hail, solemn year !
Beneath thy brows of wonder,
We stand with lips asunder,
And still the voice of fear ;
Whate'er the form thou wearest,
Whate'er the fate thou bearest :
Hail, welcome year !*

The Year of our Lord 1896

is a leap year of 366 days; the 120th of the Independence of the United States; the 6609th of the Julian Period; the 5657th of the Jewish Chronology (beginning at sunset Sept. 7th); the 1314th of the Mohammedan Era (beginning June 12th); and the 379th since the beginning of the Reformation.

CHRONOLOGICAL CYCLES AND CHANGEABLE FESTIVALS.

Dominical Letters..... E D	Palm Sunday..... March 29	Pentecost..... May 24th
Epact..... 15	Good Friday..... April 3rd	Trinity Sunday.... May 31st
Golden Number..... 16	Easter..... April 5th	Corpus Christi..... June 4th
Solar Cycle 1	Ascension Day..... May 14th	1st Sunday in Advent Nov. 29.

EMBER DAYS :—February 26th, May 27th, September 16th, December 16th.


THE FOUR SEASONS.

Commencement of Spring, Sun enters ♈, March 19th, at 9 o'clock P. M.
Commencement of Summer, Sun enters ♊, June 20th, at 5 o'clock P. M.
Commencement of Autumn, Sun enters ♏, Sept. 22d, at 8 o'clock A. M.
Commencement of Winter, Sun enters ♐, December 21st, at 2 o'clock A. M.
 Jupiter (♃) is called the Governing Planet this year.

ECLIPSES FOR THE YEAR 1896.

In the year 1896 there will be four Eclipses, two of the Sun and two of the Moon.
The first is an Annular Eclipse of the Sun, February 13th, at 10 o'clock 11 min. in the forenoon, invisible here. Visible to Cape Colony, the South Atlantic Ocean, Patagonia, and the South Polar Regions.
The second is a Partial Eclipse of the Moon, February 28th, at 2 o'clock 18 min. in the afternoon, invisible here. Visible generally in Europe, Asia and Africa.
The third is a Total Eclipse of the Sun, August 8th, at 11 o'clock 9 min. in the evening, invisible here. Visible to Asia, Europe, Alaska, and the Pacific Ocean.
The fourth is a Partial Eclipse of the Moon, August 22d–23d, visible here.
 Moon enters Penumbra August 22d, at 11 o'clock 39 min. in the evening.
 " " Shadow " " at 11 " 57 " " " "
 Middle of the Eclipse " 23d, at 1 " 30 " " " morning.
 Moon leaves Shadow " " at 3 " 2 " " " "
 " " Penumbra " " at 4 " 20 " " " "

EXPLANATION OF SIGNS.

				☉ Sun.	♃ Jupiter.	♊ Conjunction.
New Moon.	First Quarter.	Full Moon.	Last Quarter.	♄ Saturn.	♀ Venus.	♏ Opposition.
				♂ Mars.	♅ Uranus.	☐ Quartile.
				☿ Mercury.	☾ Moon.	♆ * Pleiads.
				♆ Neptune.	♁ Earth.	

THE TWELVE SIGNS OF THE ZODIAC.

♈ Aries, or Ram.	♌ Leo, or Leon.	♐ Sagittarius, or Bowman.
♉ Taurus, or Bull.	♍ Virgo, or Virgin.	♑ Capricornus, or Goat.
♊ Gemini, or Twins.	♎ Libra, or Balance.	♒ Aquarius, or Waterman.
♋ Cancer, or Crabfish.	♏ Scorpio, or Scorpion.	♓ Pisces, or Fishes.
♊ Ascending Node—Planet crossing the Ecliptic toward the North.		
♋ Descending Node—Planet crossing the Ecliptic toward the South.		

* The calculations in this Almanac are adapted to the Middle and Central States and set to solar or apparent time by L. J. HEATWOLE, Calculator.

1st month.

January, 1896.

31 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME.		SUN rises		SUN sets.		MOON'S SIGNS.	MOON RISES & SETS.	
				H.	M.	H.	M.	H.	M.		H.	M.
Wednesday	1	New Year	☉ in Perihelion. ☾	12	4	7	23	4	37		6	40
Thursday	2	C. Hammer d.1887	♂ ♀ ♄. ♀ gr.Hel.Lat.N.	12	4	7	23	4	37		7	21
Friday	3	D.Hambright b.1810	♄ in Perigee.	12	5	7	23	4	37		8	14
Saturday	4	J. Seybert d. 1860	♄ south 10.7	12	5	7	22	4	38		9	12

1] Sunday after New Year.

Day's length, 9 h. 16 m.

Sunday	5	A. Schultz b. 1810	♂ gr. Hel. Lat. S. ☿	12	6	7	22	4	38		10	15
Monday	6	Epiphany	♄ south 11.36	12	6	7	21	4	39		11	20
Tuesday	7	Widukind	☾ 7. 9.57 a. m.	12	7	7	21	4	39		morn.	
Wednesday	8	Severinus	♂ rises 12.10	12	7	7	21	4	39		12	20
Thursday	9	Catharina Zell	♂ ♀ ♄ Castor so. 12.2	12	7	7	20	4	40		1	32
Friday	10	Paul the Hermit	♂ ♄ ♄	12	8	7	20	4	40		2	57
Saturday	11	Fructuosus	♂ ♀ ♄ ♀ rises 3.38	12	8	7	19	4	41		4	1

2] 1st Sunday after Epiphany.

Day's length, 9 h. 22 m.

Sunday	12	F. Castellian	♂ ♄ ♄ Capella so. 9.24	12	9	7	18	4	42		5	2
Monday	13	Hilarius	♄ rises 6.4 ☾	12	9	7	17	4	43		6	13
Tuesday	14	S.P.Reinoehl d. 1879	♄ 14. 4.51 p. m.	12	9	7	17	4	43		sets	
Wednesday	15	John v. Laski	Aldebaran south 8.42	12	10	7	16	4	44		6	4
Thursday	16	Geo. Spalatin	♂ ♄ ♄ Spica rises 12.10	12	10	7	15	4	45		7	20
Friday	17	Antonius	Orion rises 9.40	12	10	7	14	4	46		8	14
Saturday	18	M. Lauer b. 1824	♂ south 7.11	12	11	7	13	4	47		9	11

3] 2d Sunday after Epiphany.

Day's length, 9 h. 34 m.

Sunday	19	Chr. Mueller d.1889	♄ in Apogee. ☿	12	11	7	12	4	48		10	8
Monday	20	J. M. Young d.1876	Regulus south 1.37	12	11	7	11	4	49		11	3
Tuesday	21	Agnes	7* so. 7.28 ☉ ent. ☿	12	12	7	11	4	49		11	53
Wednesday	22	Fred Danner b.1805	♄ 22. 9.14 p. m.	12	12	7	10	4	50		morn.	
Thursday	23	Isaiah	♄ Spica rises 11.28	12	12	7	9	4	51		12	48
Friday	24	Timothy	♂ gr. Elong. E. ☿ ☿	12	12	7	8	4	52		1	39
Saturday	25	M. Dissinger d. 1883	♄ south 12.11	12	13	7	7	4	53		2	42

4] 3d Sunday after Epiphany.

Day's length, 9 h. 46 m.

Sunday	26	Polycarp	♂ ♄ ♄ ☿ ♄ ☉	12	13	7	6	4	54		3	45
Monday	27	J. J. Kopp d.1889	♄ south 9.46 ☾	12	13	7	5	4	55		4	50
Tuesday	28	Charles the Great	♄ in Perihelion.	12	13	7	4	4	56		5	52
Wednesday	29	Juvent & Maxim	♂ ♄ ♄ ♄ sets 6.35	12	13	7	3	4	57		6	54
Thursday	30	Heinrich Mueller	♄ 30. 3.27 a. m.	12	14	7	2	4	58		rises	
Friday	31	Hans Sachs	♄ in Perigee.	12	14	7	1	4	59		6	48

Jupiter (♃) is in opposition with the Sun on the 26th, and shines all night.

CONJECTURES OF THE WEATHER.—1-3. cold, 4. 5. milder, 6. 7. snow, 8-10. pleasant, 11. 12. changeable, 13. 14. clear and cold, 15. 16. stormy, 17-20. snow, 21-23. cold, 24. 25. moderate, 26-28. snow and rain, 29-31. changeable.

A Cold Snap.—Shiver (after passing a night in the park): "Hello, Shake! You seem to be in luck."—Shake: "Yes; I've struck a warm, comfortable berth at last."—Shiver: "What are you doing?"—Shake: "I'm night watchman in a cold storage warehouse."

2d month.

February, 1896.

29 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME.	SUN rises	SUN sets.	MOON'S SIGNS.	MOON RISES & SETS.
				H. M.	H. M.	H. M.		H. M.
Saturday	1	Ignatius	♂ south 11.35 ☾ ☿	12 14	7 05	0	♏	7 50
5] Septuagesima Sunday.				Day's length, 10 h. 0 m.				
Sunday	2	Candlemass	Algol south 5.54	12 14	6 59	5 1	♏	8 58
Monday	3	S. Dickover b. 1826	♂ south 9.44	12 14	6 58	5 2	♏	10 1
Tuesday	4	J. Gross d. 1884	Orion south 8.34	12 14	6 57	5 3	♏	11 4
Wednesday	5	G. A. Blank d. 1861	☾ 5. 7.10 p. m.	12 14	6 56	5 4	♏	morn.
Thursday	6	Amandus	☾ ♄ ☽ ☾ ☿ ☽	12 14	6 54	5 6	♏	12 6
Friday	7	Geo. Wagner	☐ ♄ ☽	12 14	6 53	5 7	♏	1 11
Saturday	8	S. Weber d. 1889	♄ gr. Hel. Lat. N. ☾ ☿ ☽	12 14	6 52	5 8	♏	2 15
6] Sexagesima Sunday.				Day's length, 10 h. 16 m.				
Sunday	9	S. Heiss d. 1883	♄ ☿ ☽ ☽ rises 3.10 ☾	12 14	6 51	5 9	♏	3 19
Monday	10	F. C. Oettinger	♄ ☽ ☽ ☾ ☿ ☽	12 15	6 50	5 10	♏	4 23
Tuesday	11	M. Zulauf d. 1870	♀ rises 5.20	12 15	6 49	5 11	♏	5 30
Wednesday	12	Pet. Burgner b. 1820	♄ ☿ ☽ Rigel south 7.25	12 15	6 48	5 12	♏	6 28
Thursday	13	Ch. F. Schwartz	☾ 13. 10.44 a. m.	12 14	6 46	5 14	♏	sets
Friday	14	Valentine	♄ ♄ south 5.34	12 14	6 45	5 15	♏	6 31
Saturday	15	Phil. Wagner d. 1870	Canopus south 8.37 ☾	12 14	6 44	5 16	♏	7 27
7] Quinquagesima Sunday.				Day's length, 10 h. 32 m.				
Sunday	16	G. Miller b. 1774	☽ in Apogee.	12 14	6 43	5 17	♏	8 12
Monday	17	Constantine	Andromeda sets 9.54	12 14	6 41	5 19	♏	9 10
Tuesday	18	Shrove Tuesday	Capella so. 7.0. ☽ ent. ☿	12 14	6 40	5 20	♏	10 4
Wednesday	19	Ash Wednesday	Regulus south 11.50	12 14	6 39	5 21	♏	10 53
Thursday	20	Saboth	☿ stationary.	12 14	6 38	5 22	♏	11 49
Friday	21	Isaac Hoffert d. 1876	☾ 21. 3.46 p. m.	12 14	6 36	5 24	♏	morn.
Saturday	22	Washington	☾ Spica rises 9.29	12 14	6 35	5 25	♏	12 14
8] 1st Sunday in Lent.				Day's length, 10 h. 50 m.				
Sunday	23	B. Ziegenbalg	♄ south 9.30 ☾	12 14	6 34	5 26	♏	1 22
Monday	24	Matthias	☿ stationary.	12 14	6 32	5 28	♏	2 26
Tuesday	25	Caspar Olevian	♄ ☽ ☽ ☽ sets 3.24	12 13	6 31	5 29	♏	3 38
Wednesday	26	Ember Day	♄ stationary. ♀ in ☿	12 13	6 30	5 30	♏	4 32
Thursday	27	M. Buzer	☽ south 9.41	12 13	6 29	5 31	♏	5 42
Friday	28	J. H. Schmitt d. 1889	☾ 28. 2.23 p. m.	12 13	6 27	5 33	♏	rises
Saturday	29	Leap Day	☽ in Perigee. ☿	12 13	6 26	5 34	♏	6 40

CONJECTURES OF THE WEATHER.—1-3. cold, 4. 5. snow, 6-8. cloudy, 9-11. mild, 12. 13. stormy, 14. 15. clear and cold, 16. 17. fair, 18-20. variable, 21-23. snow and rain, 24. 25. cold, 26. 27. clear, 28. 29. fair.

A Tough Insinuation.—Crusty (to his nephew): "Well, here's another check, but remember to take care of it. A fool and his money are soon parted"—Bill Scapegrace (aside): "That's so; it only took me half an hour to coax this out of you."

The Worst of It. — Pat: "Faix, Maggie, you'd besht be afther takin' a dose av Dr. Squills' Life Extension!"—Maggie: "Indade, an' I'll not, Pat. Whin I had the grip, sure, did'nt he drown me wid the horrid stuff till that I was terrible sick long after I got well?"

3rd month.

March, 1896.

31 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK	SUN	SUN	MOON'S SIGNS.	MOON RISES & SETS.
				TIME.	rises	sets.		
				H. M.	H. M.	H. M.		H. M.
9] 2nd Sunday in Lent.				Day's length, 11 h. 08 m.				
Sunday	1	H. F. Sichley d.1873	Sirius sets 9.10	☾	12 13	6 25 5 35	♈	7 39
Monday	2	Ad. Miller d.1870	♄ in ♊		12 12	6 23 5 37	♈	8 41
Tuesday	3	Bathilde	7* sets 8.24		12 12	6 22 5 38	♈	9 40
Wednesday	4	Geo. Wishart	♄ ♀ ☽		12 12	6 20 5 40	♈	10 32
Thursday	5	Thomas of Aquin	☐ ♄ ☼		12 12	6 18 5 42	♈	11 26
Friday	6	Zach. Ursinus	☾ 6. 6.1 a. m.		12 11	6 17 5 43	♈	morn.
Saturday	7	Perpet. & Felic.	☾ ♄ south 9.3		12 11	6 16 5 44	♈	12 18
10] 3rd Sunday in Lent.				Day's length, 11 h. 28 m.				
Sunday	8	Philemon	Orion rises 9.10	☾	12 11	6 14 5 46	♈	1 6
Monday	9	Cyrril & Method.	♄ rises 2.4		12 11	6 13 5 47	♈	1 52
Tuesday	10	Jac. Schnerr d.1849	♄ ♄ ☽		12 10	6 12 5 48	♈	2 48
Wednesday	11	W. Hoseus	♄ ♀ ☽		12 10	6 10 5 50	♈	3 30
Thursday	12	Gregory the Great	♄ in Aphelion.		12 10	6 9 5 51	♈	4 32
Friday	13	Rudericus	♀ rises 3.40		12 10	6 7 5 53	♈	5 33
Saturday	14	Mathilde	☾ 14. 5.20 a. m.	♄	12 9	6 6 5 54	♈	sets
11] 4th Sunday in Lent.				Day's length, 11 h. 48 m.				
Sunday	15	Thom. Cranmer	♄ south 9.13		12 9	6 5 5 55	♈	7 19
Monday	16	Henry Niebel b.1784	Procyon sets 10.19		12 9	6 3 5 57	♈	8 30
Tuesday	17	St. Patrick	Castor south 7.49		12 8	6 2 5 58	♈	9 34
Wednesday	18	Alexander	Librae south 10.58		12 8	6 1 5 59	♈	10 29
Thursday	19	Mary & Martha	☼ ent. ♀ Day and Night Equal. Spring Begins.		12 8	6 0 6 0	♈	11 22
Friday	20	Ambros. of Sienna	Rigel rises 10.44		12 7	5 59 6 1	♈	morn.
Saturday	21	Benedict	♄ ♄ ☽	☾	12 7	5 58 6 2	♈	12 15
12] 5th Sunday in Lent.				Day's length, 12 h. 04 m.				
Sunday	22	A. Klinefelter d.1878	☾ 22. 6.29 a. m.		12 7	5 57 6 3	♈	1 22
Monday	23	C. King d. 1887	☾ sets 3.12		12 7	5 56 6 4	♈	2 22
Tuesday	24	Gabriel	♄ ♄ ☽ ♄ stationary.		12 6	5 54 6 6	♈	3 40
Wednesday	25	Ann. Virgin Mary	Sirius south 6.25		12 6	5 53 6 7	♈	4 29
Thursday	26	G. Mattinger d.1873	7* sets 10.52		12 6	5 52 6 8	♈	4 50
Friday	27	Luidger	☼ Orion sets 11.30	♄	12 5	5 50 6 10	♈	5 25
Saturday	28	G. S. Domer d.1887	☼ 28. 11.53 p. m.		12 5	5 49 6 11	♈	rises
13] Palm Sunday.				Day's length, 12 h. 22 m.				
Sunday	29	Eustasius	☾ south 7.35		12 5	5 48 6 12	♈	7 48
Monday	30	Joshua Fry b.1812	♄ rises 7.50		12 4	5 47 6 13	♈	8 21
Tuesday	31	H. H. Hurd d.1884	♄ ♄ ☽		12 4	5 45 6 15	♈	8 59

CONJECTURES OF THE WEATHER.—1. 2. cold, 3-5. changeable, 6. 7. stormy, 8-10. fair, 11. snow, 12. 13. changeable, 14. 15. rain, 16-18. clear, 19. 20. equinoctial storm, 21-23. rain, 24-26. fair, 27. 28. cloudy, 29-31. changeable.

"Well, Johnnie, I hear you go to school now." "Yes." "What part of it do you like best?" "Comin' home."

If you have nothing else to do see how rapidly you can say, "soup soothes theosophists thoroughly."

4th month.

April, 1896.

30 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME.		SUN rises		SUN sets.		MOON'S SIGNS.	MOON RISES & SETS.	
				H.	M.	H.	M.	H.	M.		H.	M.
Wednesday	1	J. M. Young b. 1806	♂ ♄ ♃, ♀ in Aphelion ☾	12	4	5	44	6	16		9	46
Thursday	2	Mound Thursday	♂ great. Hel. Lat. S.	12	4	5	43	6	17		10	40
Friday	3	Good Friday	7* sets 7.20	12	3	5	41	6	19		11	32
Saturday	4	Jacob Boas d. 1884	☾ 4. 6.56 p. m. ☾	12	3	5	40	6	20		morn.	

14] Easter Sunday.

Day's length, 12 h. 40 m.

Sunday	5	Easter	Sirius sets 10.40	12	3	5	39	6	21		12	30
Monday	6	Alb. Duerer	Regulus south 8.59	12	2	5	37	6	23		1	32
Tuesday	7	Oloius Peterson	♂ ♄ ☾	12	2	5	36	6	24		2	22
Wednesday	8	Martin Chemnitz	♂ rises 2.26	12	2	5	35	6	25		2	49
Thursday	9	Thomas of West.	Orion sets 11.4	12	1	5	33	6	27		3	18
Friday	10	Fulbert	☾ in Apogee ♂ ♀ ☾	12	1	5	32	6	28		3	47
Saturday	11	Leo the Great	♀ rises 3.32	12	1	5	31	6	29		4	44

15] 1st Sunday after Easter.

Day's length, 12 h. 58 m.

Sunday	12	Sabas	12. 10.55 p. m.	12	1	5	29	6	31		sets	
Monday	13	Justin	Vega south 1.12	12	1	5	28	6	32		8	1
Tuesday	14	Tiburtus	Spica rises 8.15	12	0	5	27	6	33		8	37
Wednesday	15	Simon Dach	♂ south 6.31	12	0	5	26	6	34		9	4
Thursday	16	Calixtus	7* sets 9.34	12	0	5	25	6	35		10	19
Friday	17	Rudolph	♂ ♄ ☾	11	59	5	24	6	36		11	30
Saturday	18	Luther at Worms	♂ ♄ ☾ ☾	11	59	5	22	6	38		morn.	

16] 2nd Sunday after Easter.

Day's length, 13 h. 16 m.

Sunday	19	Melanchton	☐ ♃ ☽, ♂ sets 1.50	11	59	5	21	6	39		12	31
Monday	20	Bugenhagen	20. 5.19 p. m.	11	59	5	19	6	41		1	20
Tuesday	21	Anselm of Cant.	♂ in ☾, ☽ ent. 8	11	59	5	18	6	42		2	1
Wednesday	22	H. H. Hurd b. 1854	Arcturus south 12.9	11	58	5	17	6	43		2	34
Thursday	23	Adelb. of Prague	Aldebaran sets 9.18	11	58	5	16	6	44		3	2
Friday	24	Wilfred	♀ great. Hel. Lat. S.	11	58	5	15	6	45		3	29
Saturday	25	Marcus	♂ in Perihelion.	11	58	5	14	6	46		4	4

17] 3rd Sunday after Easter.

Day's length, 13 h. 32 m.

Sunday	26	Dr. Kreeker d. 1883	☾ in Perigee.	11	58	5	13	6	47		4	20
Monday	27	Otto Catelin	27. 8.19 a. m.	11	57	5	12	6	48		rises	
Tuesday	28	Fred. Myconius	♂ ♄ ☾, ♂ ♄ ☾	11	57	5	10	6	50		7	49
Wednesday	29	Ludw. of Berquin	♂ sets 1.42	11	57	5	9	6	51		8	48
Thursday	30	Geo. Calixt	♂ south 8.26	11	57	5	8	6	52		9	46

CONJECTURES OF THE WEATHER.—1-3. fair, 4. 5. stormy, 6-8. rain, 9. 10. changeable, 11. 12. warm, 13. 14. thunder-showers, 15-17. pleasant, 18-20. rain, 21. 22. fair, 23. 24. stormy, 25-27. clear, 28-30. changeable.

Fond mamma (who knows him at home)—
“Frankie, I hope you have been a nice quiet
boy at school this afternoon.” Frankie—
“Yes, indeed, mamma! I went to sleep in
my seat right after recess, and the teacher
said she would keep in the first boy or girl
that waked me up.”

A young Scotchman at Aldershot fell ill
and was sent to the hospital. A bath was
ordered. It was brought into the chamber
where the invalid lay. He looked at it hard
for a time, and then threw up his hands and
bawled: “Oh, doctor, doctor! I cannot
drink all that!”

5th month.

May, 1896.

31 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME.	SUN		MOON'S SIGNS.	MOON RISES & SETS.
					rises	sets.		
Friday	1	J. Albright b. 1759	♃ south 5.34	☾ 11 57	5 7	6 53	♈	10 41
Saturday	2	A. F. Leopold b. 1819	Sirius sets 9.6	☾ 11 57	5 6	6 54	♈	11 32

18] 4th Sunday after Easter.

Day's length, 13 h. 48 m.

Sunday	3	Monica	7* sets 8.24	11 57	5 5	6 55	♈	morn.
Monday	4	Florian	☾ 4. 9.57 a. m.	11 57	5 4	6 56	♈	12 10
Tuesday	5	Fred. the Wise	♂ ♃ ☺	11 56	5 3	6 57	♈	12 46
Wednesday	6	Epischeus	♂ great. Hel. Lat. N.	11 56	5 2	6 58	♈	1 15
Thursday	7	Humboldt	♂ ☾ ☾	11 56	5 1	6 59	♈	2 6
Friday	8	Stanislaus	☾ in Apogee.	11 56	5 0	7 0	♈	2 28
Saturday	9	Gregory of Naz.	♂ rises 2.14	11 56	4 59	7 1	♈	3 6

19] 5th Sunday after Easter.

Day's length, 14 h. 2 m.

Sunday	10	Victoria	♀ rises 3.23	11 56	4 58	7 2	♈	3 28
Monday	11	S. Neitz d. 1885	♂ ♀ ☾	11 56	4 57	7 3	♈	3 50
Tuesday	12	Miletius the Great	☾ 12. 2.18 p.m.	11 56	4 56	7 4	♈	sets
Wednesday	13	Servatius	☾ Arcturus so. 10.48	11 56	4 55	7 5	♈	9 24
Thursday	14	Ascension Day	♂ ♀ ☾ ♂ ♀ ☾	11 56	4 54	7 6	♈	10 29
Friday	15	Moses	♂ ♀ ☾ ☾	11 56	4 53	7 7	♈	10 58
Saturday	16	John Schaaf b. 1813	♂ great. Elong. E.	11 56	4 52	7 8	♈	11 22

20] 6th Sunday after Easter.

Day's length, 14 h. 16 m.

Sunday	17	Jodseus	♃ sets 12.2	11 56	4 51	7 9	♈	morn.
Monday	18	J. Albright d. 1808	♂ ♃ ☾	11 56	4 50	7 10	♈	12 0
Tuesday	19	Potentia	♂ great. Hel. Lat. S.	11 56	4 49	7 11	♈	12 36
Wednesday	20	Torpetus	☾ 20. 12.53 a. m.	11 56	4 48	7 12	♈	1 9
Thursday	21	C. Roehm d. 1889	☾ Rigel sets 9.41 ☾	11 56	4 48	7 12	♈	1 38
Friday	22	Castus & Aemil.	☺ enters ☾	11 56	4 47	7 13	♈	2 6
Saturday	23	Desiderius	♂ south 10.43	11 56	4 46	7 14	♈	2 36

21] Whit-Sunday.

Day's length, 14 h. 28 m.

Sunday	24	Whit-Sunday	☾ in Perigee.	11 57	4 45	7 15	♈	3 0
Monday	25	Urbanus	♂ ♃ ☾ ♂ ♀ ☾	11 57	4 45	7 15	♈	3 26
Tuesday	26	Beda	☾ 26. 4.28 p. m.	11 57	4 44	7 16	♈	rises
Wednesday	27	Ember Day	☾ Regulus sets 12.27	11 57	4 43	7 17	♈	8 32
Thursday	28	William	♂ Spica south 9.8	11 57	4 43	7 17	♈	9 13
Friday	29	W. W. Orwig d. 1889	♂ stationary.	11 57	4 42	7 18	♈	9 54
Saturday	30	Decoration day	♂ Sirius sets 9.14	11 57	4 41	7 19	♈	10 18

22] Trinity Sunday.

Day's length, 14 h. 38 m.

Sunday	31	Joachim Neander	♂ south 7.51	☾ 11 57	4 41	7 19	♈	10 45
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Saturn (♄) is in opposition with the Sun on the 5th, and shines all night.

CONJECTURES OF THE WEATHER.—1. 2. fair, 3. 4. changeable, 5. 6. rain, 7. 8. clear, 9. 10. cold nights, 12-14 pleasant, 15. thunder-storm, 16-18. warm, 19-22. fair, 23. 24. rain, 25-27. cloudy, 28. 29. fair, 30. 31. windy.

"My dear John, I hear you went around Chicago." "Yes, my love; I passed all my a great deal too much while you were in time on the Ferris wheel."

6th month.

June, 1896.

30 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK	SUN	SUN	MOON'S SIGNS.	MOON RISES & SETS.
				TIME.	rises	sets.		
				H. M.	H. M.	H. M.		H. M.
Monday	1	H. Stoezel b.1810	Arcturus so. 9.33 ☾	11 58	4 40	7 20		11 12
Tuesday	2	Pothin & Bland.	Spica south 8.35	11 58	4 40	7 20		11 35
Wednesday	3	Clothilde	☾ 3. 2.34 a. m. ☿	11 58	4 39	7 21		morn.
Thursday	4	CORPUS CHRISTI	☾ rises 1.52	11 58	4 39	7 21		12 5
Friday	5	J. Dreisbach b. 1789	☾ in Apogee, ☾ ☿ ☾	11 58	4 38	7 22		12 30
Saturday	6	F. Herlan b.1814	Regulus sets 11.42	11 58	4 38	7 22		1 0
23] 1st Sunday after Trinity.				Day's length, 14 h. 44 m.				
Sunday	7	Joshua Fry d.1888	☾ ☿ ☿	11 59	4 37	7 23		1 26
Monday	8	A. H. Franke	☿ in Aphelion.	11 59	4 37	7 23		2 2
Tuesday	9	Columba	☿ rises 3.4	11 59	4 37	7 23		2 28
Wednesday	10	Fred. Barbarossa	☾ ☿ ☿, Inferior, ☾ ☿ ☾	11 59	4 37	7 23		3 7
Thursday	11	Th. Schneider d.1888	☾ 11. 3.15 a. m.	11 59	4 36	7 24		sets
Friday	12	Renata of Ferr	☾ in Perihelion. ☾	12 0	4 36	7 24		9 1
Saturday	13	J. Frankhouser b.34	Alphacca south 10.1	12 0	4 36	7 24		9 42
24] 2nd Sunday after Trinity.				Day's length, 14 h. 48 m.				
Sunday	14	Basilius the Great.	☾ ☿ ☿, ☾ ☿ ☿	12 0	4 36	7 24		10 31
Monday	15	Bogatzky	☾ ☿ ☿, ☾ ☿ ☿	12 0	4 35	7 25		11 0
Tuesday	16	Richard Baxter	☿ sets 11.53	12 0	4 35	7 25		11 26
Wednesday	17	John Tauler	Vega south 12.58	12 0	4 35	7 25		11 48
Thursday	18	Pamphilus	☾ 18. 6.12 a. m. ☿	12 1	4 35	7 25		morn.
Friday	19	Paphnutius	☿ in ☿	12 1	4 35	7 25		12 12
Saturday	20	27 Mart. in Prag	☿ ent. ☿, Longest Day	12 1	4 34	7 26		12 34
25] 3rd Sunday after Trinity.				Day's length, 14 h. 52 m.				
Sunday	21	M. Claudius	Summer begins.	12 1	4 35	7 25		1 20
Monday	22	Gottschalk	☾ ☿ ☿, ☿ stationary.	12 2	4 35	7 25		1 49
Tuesday	23	Bishop Long d.1869	☿ sets 2.10	12 2	4 35	7 25		2 27
Wednesday	24	John the Baptist	☿ south 2.37	12 2	4 35	7 25		3 11
Thursday	25	Augsb. Confession	☾ 25. 1.27 a. m.	12 2	4 35	7 25		rises
Friday	26	J. B. Andræ	☾ Sirius sets 7.34 ☾	12 3	4 35	7 25		8 36
Saturday	27	Geo. Dressel d.1839	☿ south 8.18	12 3	4 36	7 24		9 12
26] 4th Sunday after Trinity.				Day's length, 14 h. 48 m.				
Sunday	28	Children's Day	Vega south 12.5	12 3	4 36	7 24		9 41
Monday	29	Peter & Paul	☿ great. Hel. Lat. S.	12 3	4 36	7 24		10 8
Tuesday	30	Raymond Lullus	☾ ☿ ☿	12 3	4 36	7 24		10 33

CONJECTURES OF THE WEATHER.—1. 2. warm, 3. 4. thunder-storm, 5-7. changeable, 8. 9. warm, 10-12. pleasant, 13. 14. rain, 15-17. clear, 18. 19. thunder-showers, 20-22. cloudy, 23. 24. sultry, 25. 26. rain, 27-28. clear, 29. 30. warm.

Mrs. Gaytime—"I'm going shopping all over town to try to match this silk." Mrs. Candlelight—"Dreighoods & Co. carry an immense stock. Why don't you go there?" Mrs. Gaytime—"Not much! They're likely to have just what I asked for."

Our George is very tender hearted, so when he saw a bagpipe for the first time the other day he cried out: "Oh, mamma! that man is squeezing something under his arm, and is hurting it awfully. I can hear it scream."

7th month.

July, 1896.

31 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK	SUN		MOON'S SIGNS.	MOON RISES & SETS.
				TIME.	rises	sets.		
				H. M.	H. M.	H. M.		H. M.
Wednesday	1	D. Tobias d.1885	Spica south 8.50, ☿ ☾	12	44 37	7 23		10 54
Thursday	2	Visit V. Mary	2. 7.55 p. m.	12	44 37	7 23		11 18
Friday	3	Acon Palearius	☿ in Aphelion.	12	44 37	7 23		11 40
Saturday	4	Independence	♂ ♀ ☾	12	44 38	7 22		morn.

27] 5th Sunday after Trinity.

Day's length, 14 h. 44 m.

Sunday	5	M. Zulauf b.1820	♂ rises 1.38	12	44 38	7 22		12 5
Monday	6	John Huss	♂ south 7.42	12	44 38	7 22		12 45
Tuesday	7	Jno. Seybert b.1791	Orion rises 4.26	12	54 39	7 21		1 28
Wednesday	8	Killian	♂ ☿ ☾, ♂ ♀ ☾	12	54 39	7 21		2 5
Thursday	9	J. Adams b.1815	♂ ♀ ☿ Superior.	12	54 39	7 21		3 0
Friday	10	Wm. of Orange	10. 2.07 p. m.	12	54 40	7 20		sets
Saturday	11	Placidus	♂ south 1.44	12	54 40	7 20		8 16

28] 6th Sunday after Trinity.

Day's length, 14 h. 40 m.

Sunday	12	Henry II.	♂ ☿ ☾, Dog days begin	12	54 41	7 19		8 58
Monday	13	Margaret	♂ sets 11.4	12	64 41	7 19		9 22
Tuesday	14	S. G. Rhoads b.1831	Altair south 12.10 ☿	12	64 42	7 18		9 44
Wednesday	15	Apostles' Day	☾ in Perigee.	12	64 43	7 17		10 5
Thursday	16	Sporatus	♂ stationary.	12	64 43	7 17		10 28
Friday	17	Arnulf	17. 10.36 a. m.	12	64 44	7 16		10 58
Saturday	18	Bonaventura	♂ in ☿, ♂ ♂ ☾	12	64 45	7 15		11 30

29] 7th Sunday after Trinity.

Day's length, 14 h. 30 m.

Sunday	19	Louise Henriette	♂ ☿ ☾	12	64 46	7 14		morn.
Monday	20	Elijah	Markab south 3.5	12	64 47	7 13		12 23
Tuesday	21	Eberhard	Orion rises 4.10	12	64 48	7 12		1 5
Wednesday	22	Mary Magdalene	☿ enters ☿ ☾	12	64 48	7 12		2 4
Thursday	23	Bergheimer d.1840	☿ in Perihelion.	12	64 49	7 11		3 2
Friday	24	J. Sindlinger b.1807	24. 12.17 p. m.	12	64 50	7 10		rises
Saturday	25	St. James	Pollux sets 8.19	12	64 51	7 9		8 11

30] 8th Sunday after Trinity.

Day's length, 14 h. 18 m.

Sunday	26	St. Anna	Antares south 7 58	12	64 52	7 8		8 35
Monday	27	Raymond Palmer	♂ south 6.20	12	64 53	7 7		8 58
Tuesday	28	John Seb. Bach	♂ stationary. ☿	12	64 53	7 7		9 22
Wednesday	29	Olaus the Holy	Spica sets 10.10	12	64 54	7 6		9 44
Thursday	30	J. Dick b.1823	☾ in Apogee.	12	64 55	7 5		10 8
Friday	31	G. S. Domer b.1828	♂ ♀ ☿, Superior.	12	64 56	7 4		10 31

Venus (♀) is in superior conjunction with the Sun on the 9th, and changes from morning star to evening star.

CONJECTURES OF THE WEATHER.—1-3. very warm, 4. 5. moderate, 6. thunder-showers, 7. 8. pleasant, 9-11. sultry, 12-14. rainy, 15-17. fair, 18. 19. variable, 20-22. very warm, 23. 24. moderate, 25. thunder-showers, 26-28. pleasant, 29-31. changeable.

Jane—"Henry, what would you do if you should go to the post-office, buy a stamp, ask the man to stick it on for you, and he re-

fused?" Henry (who is very serious)—
"What would I do? Stick it on myself."
Jane—"I should stick it on the letter."

8th month.

August, 1896.

31 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME.	SUN		MOON'S SIGNS.	MOON RISES & SETS.
					rises	sets.		
				H. M.	H. M.	H. M.		H. M.
Saturday	1	<i>Lammas Day</i>	☾ 1. 1.16 p. m.	☾ 12 6	4 57 7	3	♏	11 14
31] 9th Sunday after Trinity.				Day's length, 14 h. 6 m.				
Sunday	2	Mart. under Nero	♂ ♂ ☽, ♂ ♂ ♀	12 6	4 58 7	2	♏	11 42
Monday	3	H. Kletzing b.1818	♂ rises 12.40	12 6	4 59 7	1	♏	morn.
Tuesday	4	Leonh. Kaefcr	☐ ♀ ☼, ♂ ♀ ☽	12 6	5 07 0	0	♏	12 40
Wednesday	5	Evg. Salzburger	♂ ♀ ♀	12 6	5 16 59		♏	1 31
Thursday	6	TRANSFIGURATION.	♂ south 6.27	12 6	5 26 58		♏	2 25
Friday	7	Nonna	♀ south 7.20	12 5	5 36 57		♏	3 19
Saturday	8	Hormisda	☾ 8. 11.34 p. m.	12 5	5 46 56		♏	sets
32] 10th Sunday after Trinity.				Day's length, 13 h. 52 m.				
Sunday	9	Numidicus	♂ ♀ ☽, ♂ ♀ ☽, ♂ ♀ ☽	12 5	5 66 54		♏	7 38
Monday	10	Laurentius	♀ sets 4.54	12 5	5 76 53		♏	8 4
Tuesday	11	Greg. of Utrecht	☽ in Perigee.	12 5	5 86 52		♏	8 28
Wednesday	12	Ans. of Havelb.	♂ ♀ ☼, ☐ ♀ ☼	12 5	5 96 51		♏	8 54
Thursday	13	Zinzendorf	Orion rises 1.50	12 5	5 106 50		♏	9 24
Friday	14	J. Kreamer d. 1886	☾ gr. Hel. Lat. N.	12 4	5 116 49		♏	9 50
Saturday	15	Mary	☾ 15. 3.34 p. m.	12 4	5 126 48		♏	10 24
33] 11th Sunday after Trinity.				Day's length, 13 h. 36 m.				
Sunday	16	Rochus	♂ sets 12.4	12 4	5 146 46		♏	11 21
Monday	17	John Gerhard	Polaris south 3.32	12 4	5 156 45		♏	11 46
Tuesday	18	Hugo Grotius	Procyon sets 3.22	12 4	5 166 44		♏	morn.
Wednesday	19	Sebalus	Arcturus sets 11.27	12 3	5 176 43		♏	12 23
Thursday	20	J. Dreisbach d.1871	Orion rises 1.23	12 3	5 186 42		♏	1 31
Friday	21	J. Walter b. 1781	♂ south 4.45	12 3	5 196 41		♏	2 49
Saturday	22	W.F.Schneider died 1879	☽ Eclipsed—Visible.	12 3	5 216 39		♏	3 57
34] 12th Sunday after Trinity.				Day's length, 13 h. 28 m.				
Sunday	23	Chr. Mueller b.1830	☾ 23. 1.16 a. m.	12 2	5 226 38		♏	rises
Monday	24	St. Bartholomew	☼ ent. ♀ ☼	12 2	5 236 37		♏	7 1
Tuesday	25	Ludovicus	♂ in ☼, Dog days end.	12 2	5 246 36		♏	7 24
Wednesday	26	Ulphilas	Rigel rises 12.20	12 2	5 256 35		♏	7 56
Thursday	27	Jovinian	☽ in Apogee.	12 1	5 276 33		♏	8 24
Friday	28	St. Augustine	♀ south 11.16	12 1	5 286 32		♏	8 46
Saturday	29	John beheaded	Capella rises 12.43	12 1	5 296 31		♏	9 20
35] 13th Sunday after Trinity.				Day's length, 13 h. 2 m.				
Sunday	30	Claudius of Turin	♂ rises 12.10	12 0	5 306 30		♏	9 58
Monday	31	Adian	☾ 31. 5.27 ♂ ♂ ☽	12 0	5 316 29		♏	10 36

Jupiter (♃) is in conjunction with the Sun on the 12th, and cannot be seen.

CGNJECTURES OF THE WEATHER.—1. 2. pleasant, 3-5. very warm, 6. 7. thunder-showers, 8-10. pleasant, 11-13. very warm, 14. 15. rain, 16. 17. fair, 18-20. changeable, 21. 22. sultry, 23. 24. thunder-storms, 25. 26. moderate, 27-29. warm, 30. 31. changeable.

"There's one comfort," said the philosopher, when his wages were reduced, "when I'm laid up sick, now, I shan't lose so much money."—

9th month.

September, 1896.

30 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK	SUN	SUN	MOON'S SIGNS.	MOON RISES & SETS.
				TIME.	rises	sets.		
				H. M.	H. M.	H. M.		H. M.
Tuesday	1	Hannah	♂ ♀ ☽ ☾	12 0	5 33	6 27	♏	11 21
Wednesday	2	Mamas	Vega south 7.44 ☾	11 59	5 34	6 26	♏	morn.
Thursday	3	Hildegard	♂ south 3.57	11 59	5 35	6 25	♏	12 20
Friday	4	G. B. Holdeman	♂ in Aphelion.	11 59	5 36	6 24	♏	1 36
Saturday	5	John Mollie	♂ rises 5.20	11 58	5 38	6 22	♏	2 54

36] 14th Sunday after Trinity.

Day's length, 12 h. 44 m.

Sunday	6	J. P. Leib d.1875	♂ ♀ ☽ ☾	11 58	5 39	6 21	♏	4 6
Monday	7	Laz. Spengler	♂ 7. 8.15 a. m. ☽	11 58	5 40	6 20	♏	sets
Tuesday	8	A. Overholt d.1884	☽ in Perigee.	11 57	5 41	6 19	♏	6 49
Wednesday	9	Vallerchamp b.1805	♂ ♀ ☽	11 57	5 43	6 17	♏	7 14
Thursday	10	M. Sloat d.1884	♂ sets 11.14	11 57	5 44	6 16	♏	7 40
Friday	11	John Beuz	♂ ♀ ☽, ☽ ☾	11 56	5 45	6 15	♏	8 2
Saturday	12	C. King b. 1800	☐ ♀ ☽	11 56	5 47	6 13	♏	8 32

37] 15th Sunday after Trinity.

Day's length, 12 h. 26 m.

Sunday	13	Wm. Farel	♂ 13. 10.51 p. m.	11 56	5 48	6 12	♏	9 7
Monday	14	H.S. Stauffer d.1884	♂ south 10.23	11 55	5 49	6 11	♏	9 49
Tuesday	15	T. Eisenhower b.1840	Fomalhaut s. 11.16 ☾	11 55	5 50	6 10	♏	11 1
Wednesday	16	Ember Day	Vega sets 7.1	11 55	5 52	6 8	♏	morn.
Thursday	17	Lambert	7* rises 8.36	11 54	5 53	6 7	♏	12 14
Friday	18	A.G. Spangenberg	Orion rises 11.37	11 54	5 54	6 6	♏	1 32
Saturday	19	Jas Barber d.1867	♂ south 5.15	11 54	5 56	6 4	♏	2 59

38] 16th Sunday after Trinity.

Day's length, 12 h. 8 m.

Sunday	20	W.W. Orwig b.1810	♂ Capella south 5.48	11 53	5 57	6 3	♏	4 10
Monday	21	H. F. Siehley b.1841	♂ 21. 5.21 ☽	11 53	5 58	6 2	♏	rises
Tuesday	22	Enmeran	☽ ent. ☽, Day and Night Equal, Autumn Begins.	11 53	6 0	6 0	♏	6 16
Wednesday	23	Mart. of Geneva	☽ in Apogee.	11 52	6 1	5 59	♏	6 40
Thursday	24	Henry Fisher b.1801	♂ ♀ ☽, ☽ ♀ ♀	11 52	6 2	5 58	♏	7 7
Friday	25	Cleophas	♂ great. Hel. Lat. S.	11 52	6 4	5 56	♏	7 37
Saturday	26	Lioba	♂ stationary.	11 51	6 5	5 55	♏	8 24

39] 17th Sunday after Trinity.

Day's length, 11 h. 50 m.

Sunday	27	Philipp Graveron	Antares sets 8.30	11 51	6 6	5 54	♏	9 20
Monday	28	H. Kletzing d. 1887	♂ ♀ ☽, ☽ ♀ ☽	11 51	6 8	5 52	♏	10 26
Tuesday	29	St. Michael	♂ 29. 8 30 p. m. ☾	11 51	6 9	5 51	♏	10 57
Wednesday	30	Hieronymus	♂ south 2.20	11 51	6 10	5 50	♏	11 31

CONJECTURES OF THE WEATHER.—1-3 warm, 4. 5. cloudy, 6-8. pleasant, 9. 10. sultry, 11. 12. thunder-showers, 13. 14. warm, 15-17. changeable, 18. 19. stormy, 20-22. clear, 23. 24. rain, 25. 26. warm, 27. 28. sultry, 29. thunder-showers, 30. fair.

Lee was crying. The great round tears rolled down his plump cheeks and splashed over the breast of his little gray coat. His little sister Isabel, only three years old, ran quickly, and, doubling up her dimpled hand, held it close to his face, saying: "I'll catch your tears, brother."

"Gail Hamilton's witty tongue was once responsible for this: When her cousin S. Pickering Dodge went to Germany, a native, whom he asked for information, said: "Sprechen sie Deutsch?" "Yes," answered Mr. Dodge, "that's my name, but how did you know it?"

10th month.

October, 1896.

31 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME.	SUN		MOON'S SIGNS.	MOON RISES & SETS.
				H. M.	H. M.	H. M.		H. M.
Thursday	1	J. G. Zinser d.1883	♃ south 9.29 ☾	11 50	6 12 5 48	♊		morn.
Friday	2	Leodgar	Sirius rises 1.6	11 49	6 13 5 47	♊		12 47
Saturday	3	Fred. Danner d.1853	♄ ♃ ☽	11 49	6 14 5 46	♊		2 2
40] 18th Sunday after Trinity.				Day's length, 11 h. 32 m.				
Sunday	4	Franciscus	♃ rises 4.10	11 49	6 16 5 44	♊		3 21
Monday	5	John Young b.1796	♄ south 4.38 ☾	11 48	6 17 5 43	♊		4 34
Tuesday	6	Henry Albert	♄ 6. 4.50 p. m.	11 48	6 18 5 42	♊		sets
Wednesday	7	Theodore Beza	☽ in Perig. ♄ ☾ ☽	11 48	6 19 5 41	♊		6 3
Thursday	8	Robert Grosshead	♄ ♀ ☽. ♄ ☾ ☽ Inferior.	11 47	6 21 5 39	♊		6 30
Friday	9	U.H. Hershey b.1843	♄ ♀ ☽. ♄ ☾ ☽. ♀ in ☾	11 47	6 22 5 38	♊		7 4
Saturday	10	Justus Jonas	♄ sets 10.30	11 47	6 23 5 37	♊		7 35
41] 19th Sunday after Trinity.				Day's length, 11 h. 14 m.				
Sunday	11	Vallenchamp d.1854	♄ south 1.42	11 47	6 24 5 36	♊		8 8
Monday	12	G. T. Haines b.1809	Regulus rises 10.27 ☾	11 46	6 25 5 35	♊		9 19
Tuesday	13	Elizabeth Frey	☾ 13. 9.19 a. m.	11 46	6 27 5 33	♊		10 30
Wednesday	14	Nicholas Ridley	☾ in ☾	11 46	6 28 5 32	♊		11 41
Thursday	15	Jac. Wagner b.1824	♄ ♀ ♄	11 46	6 29 5 31	♊		morn.
Friday	16	Gallus	Fomalhaut south 9.26	11 46	6 31 5 29	♊		12 53
Saturday	17	Florentine	☾ stationary.	11 45	6 32 5 28	♊		2 1
42] 20th Sunday after Trinity.				Day's length, 10 h. 56 m.				
Sunday	18	St. Luke	☾ in Perihelion. ☾	11 45	6 33 5 27	♊		3 23
Monday	19	Chr. Schmidt	♄ ♀ ☾	11 45	6 35 5 25	♊		4 19
Tuesday	20	J. Marquardt b.1815	Algenib south 10.8	11 45	6 36 5 24	♊		5 16
Wednesday	21	Bishop Long b.1800	☾ 21. 10.59 a. m.	11 45	6 37 5 23	♊		rises
Thursday	22	Hedwig	☾ Markab south 7.16	11 45	6 39 5 21	♊		6 1
Friday	23	H. Martyn	♃ south 8.18 ☽ ent. m	11 44	6 40 5 20	♊		6 37
Saturday	24	M. Schlatter	☾ greatest Elong. W.	11 44	6 41 5 19	♊		7 20
43] 21st Sunday after Trinity.				Day's length, 10 h. 38 m.				
Sunday	25	John Huss	♄ ☽ ☽	11 44	6 42 5 18	♊		8 32
Monday	26	Thos. Buck d.1842	♄ ☽ ☽	11 44	6 43 5 17	♊		9 46
Tuesday	27	Frumentius	♄ rises 10.28 ☾	11 44	6 45 5 15	♊		10 50
Wednesday	28	Simon & Jude	Sirius rises 11.26	11 44	6 46 5 14	♊		11 22
Thursday	29	Alfred the Great	☾ 29. 9.52 a. m.	11 44	6 47 5 13	♊		morn.
Friday	30	Jacob Sturm	♃ rises 3.20	11 44	5 48 5 12	♊		12 7
Saturday	31	Reformation	♄ ♃ ☽	11 44	6 50 5 10	♊		1 8

CONJECTURES OF THE WEATHER.—I. 2. fair, 3-5. changeable, 6. 7. warm, 8-10. cloudy, 11. 12. moderate, 13. 14. rain, 15. 16. chilly, 17. 18. cold winds, 19. 20. fair, 21-23. rainy, 24-26. changeable, 27-28. moderate, 29-31. fair.

Grandma (severely): "The girls of to-day under twenty are older than they used to be in my day."—Ethel: "Yes, and the girls of to-day over thirty are much younger than they used to be, don't you think?"

A physician says: "Girls in feeble health should take a tramp through the woods or fields every day." But suppose a tramp should object to be taken through the woods or fields every day by girls in feeble health?

11th month.

November, 1896.

30 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK	SUN	SUN	MOON'S SIGNS.	MOON
				TIME.	rises	sets.		RISES & SETS.
				H. M.	H. M.	H. M.		H. M.
44] 22d Sunday after Trinity.				Day's length, 10 h. 20 m.				
Sunday	1	All Saints	Vega sets 12.28 ☾ ☾	11 44	6 51 5	9	☾	2 13
Monday	2	Ad. Miller b.1831	♄ stationary.	11 44	6 52 5	8	♄	3 19
Tuesday	3	J. Schaeffe b.1821	♄ south 7.41	11 44	6 53 5	7	♄	4 30
Wednesday	4	J. A. Bengel	♄ in Perigee. ☾ ☿ ♄	11 44	6 54 5	6	♄	5 38
Thursday	5	Chas Hesser b.1807	☾ 5. 1.59 a. m.	11 44	6 55 5	5	☾	sets
Friday	6	C. Ehrhardt d. 1885	☿ sets 5.10	11 44	6 56 5	4	☿	5 30
Saturday	7	Willibrord	☾ ☿ ♄	11 44	6 58 5	2	☾	6 25
45] 23d Sunday after Trinity.				Day's length, 10 h. 4 m.				
Sunday	8	Willehad	Aldebaran rises 6.36	11 44	6 59 5	1	♄	7 23
Monday	9	J. v. Staupitz	Orion rises 8.19 ☾	11 44	7 0 5	0	♄	8 33
Tuesday	10	Martin Luther	♄ south 2.32	11 44	7 1 4	59	♄	9 53
Wednesday	11	† Martin, Bishop	Andromeda south 8.52	11 44	7 2 4	58	♄	10 36
Thursday	12	Livinus	☾ 12. 12.12 a. m.	11 44	7 3 4	57	☾	11 38
Friday	13	Arcadius	☾ ☿ ☼	11 45	7 4 4	56	☾	morn.
Saturday	14	J. Borkert b.1805	Algol south 11.23 ♄	11 45	7 5 4	55	♄	12 34
46] 24th Sunday after Trinity.				Day's length, 9 h. 50 m.				
Sunday	15	Jacob Boas b.1815	♄ south 2.13	11 45	7 6 4	54	♄	1 41
Monday	16	A.F. Leopold d.1889	☾ ☿ ☼	11 45	7 7 4	53	☾	2 38
Tuesday	17	M. Heil b.1839	♄ in Apogee.	11 45	7 8 4	52	♄	3 39
Wednesday	18	Gregory E.	♄ south 11.30	11 45	7 9 4	51	♄	4 42
Thursday	19	Elizabeth	☾ ☿ ♄	11 46	7 10 4	50	☾	5 41
Friday	20	John Williams	☼ 20. 4.57 a. m.	11 46	7 10 4	50	☼	rises
Saturday	21	Columbanus	☾ ☿ ☼ ☿ in ☼	11 46	7 11 4	49	☼	5 19
47] 25th Sunday after Trinity.				Day's length, 9 h. 38 m.				
Sunday	22	Phil. Wagner b.1800	☾ ☿ ☼ ☼ enters ♄	11 46	7 12 4	48	☼	6 20
Monday	23	Clement of Rome	☾ ☿ ☼	11 47	7 13 4	47	☼	7 29
Tuesday	24	Jas. Dunlap b.1809	♄ rises 9.45	11 47	7 14 4	46	♄	8 40
Wednesday	25	Catharine	Rigel rises 7.31	11 47	7 15 4	45	♄	9 45
Thursday	26	Thanksgiving	Achernar south 9.12	11 47	7 15 4	45	♄	11 4
Friday	27	Marg. Blaarer	☼ 27. 9.16 p. m.	11 48	7 16 4	44	☼	morn.
Saturday	28	L. E. Knerr b.1838	☾ ☿ ☼ superior.	11 48	7 17 4	43	☼	12 6
48] 1st Sunday in Advent.				Day's length, 9 h. 26 m.				
Sunday	29	Saturnius	♄ south 6.6	11 48	7 18 4	42	♄	1 14
Monday	30	St. Andrew	☼ ♄ ☼	11 49	7 19 4	41	☼	2 29

Saturn (♄) is in conjunction with the Sun on the 13th and cannot be seen.

CONJECTURES OF THE WEATHER.—1-3. rain, 4. 5. cloudy, 6-8. changeable, 9. 10. cold, 11. 12. fair, 13. 14. snow, 15. 16. clear, 17. 18. windy, 19-21. moderate, 22-24. changeable, 25. 26. cloudy, 27. 28. rain and snow, 29. 30. cold.

Loud Enough to Holler.—Cholly: "Fanny, do you know where my blazer is?"—Fanny: "What! That loud one with the crimson stripes you brought home yesterday?"—Cholly: "Listen! Yes, I hear it up in the clothes-press in the third story."

12th month.

December, 1896.

31 days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK	SUN	SUN	MOON'S SIGNS.	MOON
				TIME.	rises	sets.		RISES & SETS.
				H. M.	H. M.	H. M.		H. M.
Tuesday	1	Jas. Dunlap d. 1834	♂ in Aphelion. ☾	11 49	7 19	4 41		3 36
Wednesday	2	John Ruysbroek	☾ in Perigee.	11 50	7 20	4 40		4 48
Thursday	3	John Walter d. 1818	♂ ♀ ☾ ☾	11 50	7 20	4 40		6 6
Friday	4	G. v. Zuetphen	♂ 4. 12.22 p. m.	11 50	7 21	4 39		sets
Saturday	5	Abigail	♂ ♀ south 5.48	11 51	7 21	4 39		5 19
49] 2d Sunday in Advent.				Day's length, 9 h. 18 m.				
Sunday	6	Nicolaus	♀ sets 5.40	11 51	7 22	4 38		6 20
Monday	7	C. Hammer b. 1809	♂ ♀ ☾ ☾	11 52	7 22	4 38		7 14
Tuesday	8	Fr. Ad. Lampe	Orion rises 6.20	11 52	7 23	4 37		8 16
Wednesday	9	B. Schmolk	♂ ♀ ☾ ☾	11 53	7 23	4 37		9 17
Thursday	10	Paul Eber	♂ ♀ ☾ ☾	11 53	7 23	4 37		10 20
Friday	11	H. v. Zuetphen	♂ 11. 7.1 p. m. ☾	11 53	7 24	4 36		11 21
Saturday	12	Christ. Glaus d. 1875	♂ ♀ south 7.20	11 54	7 24	4 36		morn.
50] 3d Sunday in Advent.				Day's length, 9 h. 12 m.				
Sunday	13	Berthold	Arietis south 8.36	11 54	7 24	4 36		12 24
Monday	14	Dioscorus	☾ in Apogee.	11 55	7 24	4 36		1 26
Tuesday	15	Ignatius	Rigel south 11.37	11 56	7 24	4 36		2 40
Wednesday	16	Ember Day	♂ south 5 4	11 56	7 25	4 35		3 57
Thursday	17	M. Yauch d. 1885	Achernar south 7.46	11 57	7 25	4 35		5 2
Friday	18	Seckendorf	♂ Sirius south 12.53	11 57	7 25	4 35		6 12
Saturday	19	Abraham	♂ 19. 10.37 p. m.	11 58	7 25	4 35		rises
51] 4th Sunday in Advent.				Day's length, 9 h. 10 m.				
Sunday	20	A. Schaeffer	♂ rises 8.14	11 58	7 25	4 35		5 45
Monday	21	St. Thomas	☾ ent. ♀ Shortest Day. Winter begins. ☾	11 59	7 26	4 34		6 15
Tuesday	22	Hugo McKeil	♂ gr. Hel. Lat. S.	11 59	7 25	4 35		7 24
Wednesday	23	Anna du Bourg	Capella south 10.56	12 0	7 25	4 35		8 38
Thursday	24	J. Farnsworth d. 1883	Regulus rises 9.1	12 0	7 25	4 35		10 49
Friday	25	Christmas	♂ ♀ ☾ ☾ stationary.	12 1	7 25	4 35		11 45
Saturday	26	Stephen	Vega sets 8.54 ☾	12 1	7 25	4 35		morn.
52] Sunday after Christmas.				Day's length, 9 h. 10 m.				
Sunday	27	F. Kreckler, sr. d. 1888	♂ 27. 6.40 a. m.	12 2	7 24	4 36		12 5
Monday	28	Innocents	♂ ♀ ☾ ☾	12 2	7 24	4 36		1 6
Tuesday	29	David	♂ south 4.16	12 3	7 24	4 36		2 7
Wednesday	30	J. P. Leib b. 1802	♂ ♀ ☾ ☾ in Perigee.	12 3	7 24	4 36		3 12
Thursday	31	Sylvester	☼ in Perihelion.	12 4	7 24	4 36		4 14

Mars (♂) is in opposition with the Sun on the 11th, and shines all night.

CONJECTURES OF THE WEATHER.—1. 2. cold, 3. 4. rain, 5-7. pleasant, 8. 9. changeable, 10. 11. snow, 12-14. clear, 15-17. cold, 18. 19. stormy, 20. 21. snow, 22. 23. cold, 24. 25. fair, 26. 27. snow, 28. 29. moderate, 30. 31. changeable.

"Which do you love most, your papa or your mamma?"—Little Charlie: "I love papa most."—Charlie's Mother: "Why, Charlie, I am surprised at you; I thought you loved me most."—Charlie: "Can't help it, mamma; we men have to hold together."



WINTER SPORTS.

SUNDAY-SCHOOL CALENDAR.

STUDIES IN THE GOSPEL ACCORD-
ING TO LUKE.

FIRST QUARTER.

Lesson I.—January 5.

The Forerunner of Christ. Luke 1. 5-76.
Memory Verses, 15, 16.

Golden Text.—Thou shalt go before the face of the Lord to prepare His ways. Luke 1. 76.

Topic. God Answers Prayer.

Daily Bible Readings.

M.—The Forerunner of Christ. Luke 1. 5-76.
Tu.—The Promise Doubted. Luke 1. 18-23.
W.—Isaiah's Prophecy. Isa. 40. 1-8.
Th.—The Lord's Messenger. Mal. 3. 1-6.
F.—Promises to Judah. Jeremiah 32. 36-42.
Sa.—The Service of the Altar. Exod. 30. 1-10.
S.—The Witness. John 1. 1-9.

Lesson II.—January 12.

The Boy Jesus. Luke 2. 40-52.
Memory Verses, 51, 52.

Golden Text.—Jesus increased in wisdom and stature, and in favor with God and man. Luke 2. 52.

Topic.—The Children's Model.

Daily Bible Readings.

M.—The Boy Jesus. Luke 2. 40-52.
Tu.—The Sojourn in Egypt. Matt. 2. 13-23.
W.—The Passover. Deut. 16. 1-8.
Th.—The Father's Business. John 5. 17-24.
F.—Obedience to Parents. Col. 3. 14-20.
Sa.—The Wise Child. Prov. 23. 15-25.
S.—Growing in Grace. 2 Pet. 3. 11-18.

Lesson III.—January 19.

The Ministry of John the Baptist. Luke 3. 15-22.
Memory Verses, 21, 22.

Golden Text.—Behold the Lamb of God which taketh away the sin of the world. John 1. 29.

Topic.—Faithful Preaching.

Daily Bible Readings.

M.—The Ministry of John the Baptist. Luke 3. 15-22.
Tu.—The Prophecy of Malachi. Mal. 4. 1-6.
W.—John's Confession. John 1. 19-28.
Th.—His Mission Acknowledged. John 3. 22-31.
F.—The Witness of John. John 5. 30-36.
Sa.—John's Humility. Matt. 3. 11-17.
S.—Christ's Testimony to John. Matt. 11. 7-17.

Lesson IV.—January 26.

The Early Ministry of Jesus. Luke 4. 14-22.
Memory Verses, 13, 19.

Golden Text.—His word was with power. Luke 4. 32.

Topic.—The Model Preacher.

Daily Bible Readings.

M.—The Early Ministry of Jesus. Luke 4. 14-22.
Tu.—The Text of the Discourse. Isa. 61. 1-3.
W.—“The Acceptable Year.” Lev. 25. 8-13.
Th.—Scripture Testimony. John 5. 32-39.
F.—Second Visit to Nazareth. Mark 6. 1-6.
Sa.—Misunderstood of Men. John 6. 37-44.
S.—Wonderful Words. John 7. 37-40.

Lesson V.—February 2.

The Power of Jesus. Luke 5. 17-26.
Memory Verses, 22-24.

Golden Text.—The Son of man hath power on earth to forgive sins. Luke 5. 24.

Topic.—Christ Forgiving Sin.

Daily Bible Readings.

M.—The Power of Jesus. Luke 5. 17-26.
Tu.—Sin Blotted Out. Isa. 44. 18-23.
W.—Forgiveness through Christ. Acts 13. 32-39.
Th.—Princely Pardon. Acts 5. 25-32.
F.—Forgive, as Ye Are Forgiveness. Eph. 4. 26-32.
Sa.—“For His Name's Sake.” 1 John 2. 1-12.
S.—Plenteous Redemption. Psalms 130.

Lesson VI.—February 9.

The Sermon on the Mount. Luke 6. 41-49.
Memory Verses, 47-49.

Golden Text.—Why call ye me, Lord, Lord, and do not the things which I say? Luke 6. 46.

Topic.—The Model Sermon.

Daily Bible Readings.

M.—The False and the True. Matt. 7. 15-29.
Tu.—Warning against False Doctrines. 1 Tim. 6. 13-21.
W.—Warning against Fruitlessness. John 15. 1-6.
Th.—The Living Branches. John 15. 7-17.
F.—Faith and Works. James 2. 10-26.
Sa.—Doers of the Word. James 1. 21-27.
S.—Man's Work Tried. 1 Cor. 3. 9-23.

Lesson VII.—February 16.

The Great Helper. Luke 7. 2-16.
Memory Verses, 14-16.

Golden Text.—They glorified God, saying, That a great prophet is risen up among us. Luke 7. 16.

Topic.—An Example of Great Faith.

Daily Bible Readings.

M.—The Great Helper. Luke 7. 2-16.
Tu.—Raising Lazarus to Life. John 11. 38-45.
W.—The Widow of Zarephath. 1 Kings 17. 17-24.
Th.—Praise for Life. Psalms 30.
F.—Spiritual Life. Eph. 2. 1-9.
Sa.—Eternal Life. John 10. 22-30.
S.—Life by Christ. John 5. 21-29.

Lesson VIII.—February 23.

Faith Encouraged. Luke 8. 43-55.
Memory Verses, 48-50.

Golden Text.—Thy faith hath made thee whole: go in peace. Luke 8. 48.

Topic.—Life and Health Restored.

Daily Bible Readings.

M.—Faith Encouraged. Luke 8. 43-55.
Tu.—Faith Described and Illustrated. Heb. 11. 1-40.
W.—Faith the Gift of God. Eph. 2. 1-8.
Th.—The Power of Faith. Mark 9. 17-23.
F.—The Shunammite's Son. 2 Kings 4. 27-37.
Sa.—The Resurrection and the Life. John 11. 20-27.
S.—Victory over Death. 1 Cor. 15. 50-57.

Lesson IX.—March 1.

Jesus the Messiah. Luke 9. 18-27.
Memory Verses, 23-26.

Golden Text.—This is my beloved Son; hear Him. Luke 9. 35.

Topic.—The Great Confession.

Daily Bible Readings.

M.—Jesus the Messiah. Luke 9, 18-27.
Tu.—Peter Confessing Christ. Matt. 16, 13-20.
W.—Different Opinions of Christ. John 7, 40-53.
Th.—Jesus, the Lamb of God. John 1, 29-37.
F.—Peter's Witness for Christ. Acts 4, 5-13.
Sa.—The Son of the Living God. John 6, 62-71.
S.—Blessings of Confession. Matt. 10, 32-42.

Lesson X.—March 8.

True Love to One's Neighbor. Luke 10, 25-37.
 Memory Verses, 25-27.

Golden Text.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. Luke 10, 27.

Topic.—An Example of Mercy.

Daily Bible Readings.

M.—True Love to One's Neighbor. Luke 10, 25-37.
Tu.—The Law of Mercy.—Deut. 24, 10-22.
W.—The Law of Love. Matt. 5, 38-48.
Th.—The Principle of Charity. 1 Cor. 13, 1-13.
F.—The Reward of Kindness. 1 Kings 17, 8-24.
Sa.—The Example of Good Works. Acts 9, 32-43.
S.—The Final Test. Matt. 25, 31-46.

Lesson XI.—March 15.

Teaching about Prayer. Luke 11, 1-13.
 Memory Verses, 9, 10.

Golden Text.—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Luke 11, 9.

Topic.—A Great Privilege.

Daily Bible Readings.

M.—Teaching about Prayer. Luke 11, 1-13.
Tu.—Sincerity in Prayer. Matt. 6, 5-15.
W.—God's Willingness to Hear. Matt. 7, 7-12.
Th.—In His Name. John 16, 23-30.
F.—Encouragement. Rom. 8, 26-32.
Sa.—Believing Prayer. Jas. 1, 1-7.
S.—Testimony of Experience. Ps. 34, 1-15.

Lesson XII.—March 22.

Faithful and Unfaithful Servants. (Temperance Lesson.) Luke 12, 37-48.
 Memory Verses, 37, 38.

Golden Text.—Be not drunk with wine, wherein is excess; but be filled with the Spirit. Eph. 5, 18.

Topic.—Intemperance is a Curse.

Daily Bible Readings.

M.—Faithful and Unfaithful Servants.¹ Luke 12, 37-48.
Tu.—The Ten Virgins. Matt. 25, 1-13.
W.—Watching for Opportunities to Do Good. Gal. 6, 1-10.
Th.—Ready. Luke 12, 31-36.
F.—Pray Always. Luke 21, 29-36.
Sa.—Spiritual Watchfulness. 1 Thess. 5, 4-11.
S.—The Day Will Come. 2 Peter 3, 9-18.

Lesson XIII.—March 29.

Review.

Golden Text.—Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God. Luke 12, 8.

Topic.—Confessing Christ.

Daily Bible Readings.

M.—The Forerunner of Christ. Luke 1, 5-76.
 The Boy Jesus. Luke 2, 40-52.
Tu.—The Ministry of John the Baptist. Luke 3, 15-22.
 The Early Ministry of Jesus. Luke 4, 14-22.
W.—The Power of Jesus. Luke 5, 17-26.
 The Sermon on the Mount. Luke 6, 41-49.
Th.—The Great Helper. Luke 7, 2-16.
 Faith Encouraged. Luke 8, 43-55.
F.—Jesus the Messiah. Luke 9, 18-27.
 True Love to One's Neighbor. Luke 10, 25-37.
Sa.—Teaching about Prayer. Luke 11, 1-13.
S.—Faithful and Unfaithful Servants. Luke 12, 37-48.

STUDIES IN THE GOSPEL ACCORDING TO LUKE.**SECOND QUARTER.**

Lesson I.—April 5.

The Resurrection of Christ. Luke 24, 1-12.

Memory Verses, 6-8.

Golden Text.—He is not here, but is risen. Luke 24, 6.

Topic.—Christ's Victory over the Grave.

Daily Bible Readings.

M.—The Resurrection of Christ. Luke 24, 1-12.
Tu.—The Burial of Jesus. John 19, 31-42.
W.—The Sepulcher Sealed. Matt. 27, 55-66.
Th.—Appearance to Mary Magdalene. John 19, 1-18.
F.—The Council's False Report. Matt. 28, 1-15.
Sa.—“Christ the First-Fruits.” 1 Cor. 15, 1-27.
S.—Risen with Christ. Col. 3, 1-17.

Lesson II.—April 12.

Parable of the Great Supper.—Luke 14, 15-24.

Memory Verses, 21-23.

Golden Text.—Come; for all things are now ready. Luke 14, 17.

Topic.—Room for All.

Daily Bible Readings.

M.—Parable of the Great Supper. Luke 14, 15-24.
Tu.—Humility Inculcated. Luke 14, 1-14.
W.—The Wedding Feast. Matt. 22, 1-14.
Th.—The Table Furnished. Prov. 9, 1-12.
F.—A Feast of Fat Things. Isa. 25, 1-12.
Sa.—To Gentiles Also. Acts 10, 24-48.
S.—The Last Invitation. Rev. 22, 12-17.

Lesson III.—April 19.

The Lost Found. Luke 15, 11-24.

Memory Verses, 18-20.

Golden Text.—There is joy in the presence of the angels of God over one sinner that repenteth. Luke 15, 10.

Topic.—The Prodigal Son.

Daily Bible Readings.

M.—The Lost Found. Luke 15, 11-24.
Tu.—The Elder Son. Luke 15, 25-32.
W.—God Our Father. Isa. 63, 7-16.
Th.—Manasseh Saved. 2 Chron. 33, 1-16.
F.—A Returning Son. Jer. 31, 10-21.
Sa.—Wanderers Restored. Hosea 14, 1-9.
S.—“Why Will Ye Die?” Ezek. 33, 1-16.

Lesson IV.—April 26.

The Rich Man and Lazarus. Luke 16, 19-31.

Memory Verses, 25, 26.

Golden Text.—Ye cannot serve God and mammon. Luke 16, 13.

Topic.—The Punishment of Selfishness.

Daily Bible Readings.

M.—The Rich Man and Lazarus. Luke 16, 19-31.
Tu.—Danger of Riches. Ps. 73, 1-12.
W.—Slippery Places. Ps. 73, 13-24.
Th.—Wealth Unsatisfying. Eccl. 5, 8-13.
F.—Corrupted Riches. Jas. 5, 1-8.
Sa.—The Teaching of Moses. John 5, 39-47.
S.—Comfort for the Despised. Luke 6, 20-26.

Lesson V.—May 3.

Faith. Luke 17, 5-19.
Memory Verses, 17-19.

Golden Text.—And the Apostles said unto the Lord, Increase our faith. Luke 17, 5.

Topic.—Giving Glory to God.

Daily Bible Readings.

M.—Faith. Luke 17, 5-19.
Tu.—Definition of Faith. Heb. 11, 1-13.
W.—Fruits of Faith. Heb. 11, 17-40.
Th.—Faith and Works. James 2, 14-26.
F.—Consequences of Leprosy. 2 Chron. 26, 14-21.
Sa.—Law of Cleansing. Lev. 4, 21-32.
S.—Soul Cleansing. Psalms 51, 1-7.

Lesson VI.—May 10.

Lessons on Prayer. Luke 18, 9-17.
Memory Verses, 15-17.

Golden Text.—The publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. Luke 18, 13.

Topic.—An Example of Humility.

Daily Bible Readings.

M.—Lessons on Prayer. Luke 18, 9-17.
Tu.—Prevailing Prayer. Luke 18, 1-8.
W.—Unacceptable Prayers. Isa. 1, 10-18.
Th.—With All Your Heart. Jer. 29, 10-14.
F.—In the Spirit. Eph. 6, 10-18.
Sa.—Persevering Prayer. Luke 11, 5-13.
S.—The Pattern Prayer. Matt. 6, 5-15.

Lesson VII.—May 17.

Parable of the Pounds. Luke 19, 11-27.
Memory Verses, 13-15.

Golden Text.—He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least is unjust also in much. Luke 16, 10.

Topic.—The Personal Account.

Daily Bible Readings.

M.—Parable of the Pounds. Luke 19, 11-27.
Tu.—The Talents. Matt. 25, 14-23.
W.—The Talents. Matt. 25, 24-30.
Th.—Spiritual Gifts. 1 Cor. 12, 1-11.
F.—Variety of Gifts. Rom. 12, 1-9.
Sa.—Service Despised. Mal. 3, 13-18.
S.—Faithful Service. Luke 12, 41-48.

Lesson VIII.—May 24.

Jesus Teaching in the Temple. Luke 20, 9-19.
Memory Verses, 13-16.

Golden Text.—The stone which the builders rejected, the same is become the head of the corner. Luke 20, 17.

Topic.—Danger of Rejecting Christ.

Daily Bible Readings.

M.—Jesus Teaching in the Temple. Luke 20, 9-19.
Tu.—An Unprofitable Vineyard. Isa. 5, 1-7.
W.—Treatment of the Prophets. Acts 7, 51-60.
Th.—God's Message Unheeded. Jer. 25, 1-11.
F.—The Servant Rejected. Jer. 26, 8-15.
Sa.—The Son Rejected. John 11, 47-54.
S.—Sin and Mercy. Neh. 9, 24-31.

Lesson IX.—May 31.

Destruction of Jerusalem Foretold. Luke 21, 20-36.
Memory Verses, 34-36.

Golden Text.—Heaven and earth shall pass away; but my words shall not pass away. Luke 21, 33.

Topic.—God's Word Is True.

Daily Bible Readings.

M.—Destruction of Jerusalem Foretold. Luke 21, 20-36.
Tu.—Destruction of the Temple Foretold. Mark 13, 1-13.
W.—The Day of the Lord. Zech. 14, 1-11.
Th.—Trials of Believers. Matt. 10, 16-28.
F.—Watch. 1 Thess. 5, 1-10.
Sa.—The Safety of the Godly. Psalms 37, 22-40.
S.—New Heaven and Earth. Rev. 21, 1-8.

Lesson X.—June 7.

Warning to the Disciples.—Luke 22, 24-37.
Memory Verses, 24-26.

Golden Text.—Let this mind be in you, which was also in Christ Jesus. Phil. 2, 5.

Topic.—The Spirit of True Service.

Daily Bible Readings.

M.—Warning to the Disciples. Luke 22, 24-37.
Tu.—An Example of Service. John 13, 1-17.
W.—Christ's Example. John 13, 1-11.
Th.—Knowing and Doing. John 13, 12-17.
F.—Peter's Teaching. 1 Pet. 5, 1-7.
Sa.—A Place of Honor. Rev. 3, 14-22.
S.—Day of Prayer. John 16, 23-33.

Lesson XI.—June 14.

Jesus Crucified. Luke 23, 33-46.
Memory Verses, 44-46.

Golden Text.—Christ died for our sins according to the Scriptures. 1 Cor. 15, 3.

Topic.—The Death of the Son of God.

Daily Bible Readings.

M.—Jesus Crucified. Luke 23, 33-46.
Tu.—David's Prophecy. Psalms 22, 1-18.
W.—The Path of Sorrow. Luke 23, 26-32.
Th.—The Parted Raiment. John 19, 19-27.
F.—Forsaken of God. Psalms 22, 1-8.
Sa.—The Pierced Side. John 19, 31-42.
S.—The Sin-Bearer. Isa. 53, 7-12.

Lesson XII.—June 21.

The Risen Lord. Luke 24, 36-53.
Memory Verses, 45-48.

Golden Text.—The Lord is risen indeed. Luke 24, 34.

Topic.—Our Risen Lord.

Daily Bible Readings.

M.—The Risen Lord. Luke 24, 36-53.
Tu.—The First Day. Matt. 28, 1-10.
W.—Entering the Tomb. John 20, 1-10.
Th.—Witness of Christ's Resurrection. Acts 2, 22-33.
F.—Proofs of the Resurrection. 1 Cor. 15, 1-10.
Sa.—We Shall Live Also. John 14, 1-9.
S.—Victory over Death. 1 Cor. 15, 50-58.

Lesson XIII.—June 28.

Review.

Golden Text.—Repentance and remission of sins should be preached in His name among all nations. Luke 24, 47.

Topic.—The Redeemer of the World.

Daily Bible Readings.

M.—The Resurrection of Christ. Luke 13, 22-30.
Parable of the Great Supper. Luke 14, 15-24.
Tu.—The Lost Found. Luke 15, 11-24.
The Rich Man and Lazarus. Luke 16, 19-31.
W.—Faith. Luke 17, 5-19.
Lessons on Prayer. Luke 18, 9-17.
Th.—Parable of the Pounds. Luke 19, 11-27.
Jesus Teaching in the Temple. Luke 20, 9-19.
F.—Destruction of Jerusalem Foretold. Luke 21, 20-36.
Warning to the Disciples. Luke 22, 24-37.
Sa.—Jesus Crucified. Luke 23, 33-46.
S.—The Risen Lord. Luke 24, 36-53.

STUDIES IN OLD TESTAMENT HISTORY.

THIRD QUARTER.

Lesson I.—July 5.

David, King of Judah. 2 Sam. 2. 1-11.
Memory Verses, 5-7.

Golden Text.—The Lord reigneth; let the earth rejoice. Psa. 97. 1.

Topic.—Chosen of God.

Daily Bible Readings.

M.—David, King of Judah. 2 Sam. 2. 1-11.
Tu.—David Like Christ. Luke 2. 40-52.
W.—David Lamenteth Saul and Jonathan. 2 Sam. 1. 13-27.
Th.—David in Hebron. 2 Sam. 3. 1-5.
F.—David's Answer to Rechab. 2 Sam. 4. 9-12.
Sa.—A Prayer of David. Psa. 28. 1-9.
S.—The Psalmist Praises God. Psa. 89. 1-24.

Lesson II.—July 12.

David, King over All Israel. 2 Sam. 5. 1-12.
Memory Verses, 10-12.

Golden Text.—David went on, and grew great, and the Lord God of hosts was with him. 2 Sam. 5. 10.

Topic.—Qualified of the Lord.

Daily Bible Readings.

M.—David, King over All Israel. 2 Sam. 5. 1-12.
Tu.—Anointed by Samuel. 1 Sam. 16. 1-13.
W.—David's Royal Son. Matt. 21. 1-9.
Th.—David's Valor. 1 Sam. 17. 38-51.
F.—David's Generosity. 1 Sam. 26. 1-12.
Sa.—God's Promise. 1 Chron. 17. 7-11.
S.—The Lord Reigns. Psa. 110. 1-7.

Lesson III.—July 19.

The Ark Brought to Jerusalem. 2 Sam. 6. 1-12.
Memory Verses, 11, 12.

Golden Text.—O Lord of hosts, blessed is the man that trusteth in Thee. Psa. 84. 12.

Topic.—A Family Blessed of God.

Daily Bible Readings.

M.—The Ark Brought to Jerusalem. 2 Sam. 6. 1-12.
Tu.—The Removal from Kirjath-jearim. 1 Chron. 13. 1-8.
W.—Preparations for Final Journey. 1 Chron. 15. 1-3, 11-16.
Th.—David's Joy. 1 Chron. 15. 25 to 16. 3.
F.—Thanksgiving Psalm. 1 Chron. 16. 7-22.
Sa.—The Psalm Continued. 1 Chron. 16. 23-36.
S.—David's Prayer. Psa. 132. 8-18.

Lesson IV.—July 26.

God's Promises to David. 2 Sam. 7. 4-16.
Memory Verses, 12, 13.

Golden Text.—In Thee, O Lord, do I put my trust. Psa. 71. 1.

Topic.—An Everlasting Kingdom.

Daily Bible Readings.

M.—God's Promises to David. 2 Sam. 7. 4-16.
Tu.—The Promise to Abraham. Gen. 15. 7-18.
W.—Renewed with Isaac. Gen. 26. 1-6.
Th.—David Repeats the Promise. Psa. 132. 8-18.
F.—The Restoration Foreshown. Jer. 24. 1-10.
Sa.—The Covenant Fulfilled. Luke 1. 26-35.
S.—God's Great Mercy. Psa. 89. 20-37.

Lesson V.—August 2.

David's Kindness. 2 Sam. 9. 1-13.
Memory Verses, 7, 8.

Golden Text.—Be kindly affectioned one to another with brotherly love. Rom. 12. 10.

Topic.—Kindness Sanctified by Grace.

Daily Bible Readings.

M.—David's Kindness. 2 Sam. 9. 1-13.
Tu.—Jonathan's Kindness to David. 1 Sam. 19. 1-8.
W.—Jonathan Slain. 1 Sam. 31. 1-10.
Th.—David Mourns for Jonathan. 2 Sam. 1. 17-27.
F.—Kindness Enjoined. Col. 3. 1-14.
Sa.—The Law of Giving. Luke 6. 27-38.
S.—The Gain of Godliness. Psa. 112. 1-10.

Lesson VI.—August 9.

David's Victories. 2 Sam. 10. 8-19.
Memory Verses, 11, 12.

Golden Text.—The Lord is my light and my salvation; whom shall I fear? Psa. 27. 1.

Topic.—The Help of the Lord Gives Victory.

Daily Bible Readings.

M.—David's Victories. 2 Sam. 10. 8-19.
Tu.—The Philistines and Others Subdued. 2 Sam. 8. 1-8.
W.—Garrisons in Edom. 2 Sam. 8. 14-18.
Th.—The Syrians Smitten. 2 Sam. 10. 15-19.
F.—David's Faith in God. Psa. 27. 1-14.
Sa.—Praising God for His Goodness. Psa. 33. 1-15.
S.—Not by the Help of Man. Psa. 33. 16-22.

Lesson VII.—August 16.

David's Confession and Forgiveness. Psa. 32. 1-11.
Memory Verses, 1-5.

Golden Text.—Create in me a clean heart, O God; and renew a right spirit within me. Psa. 51. 10.

Topic.—God Pardons Sin.

Daily Bible Readings.

M.—David's Confession and Forgiveness. Psa. 32. 1-11.
Tu.—Exhortation to Repentance. Job. 22. 21-27.
W.—Hope for the Penitent. Joel 2. 12-18.
Th.—Promise of Forgiveness. Ezek. 33. 11-19.
F.—Praise for Mercy. Isa. 12.
Sa.—Justified by Faith. Rom. 5. 1-10.
S.—Peace. Psa. 85.

Lesson VIII.—August 23.

Absalom's Rebellion. 2 Sam. 15. 1-12.
Memory Verses, 4-6.

Golden Text.—Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth Thee. Exod. 20. 12.

Topic.—Grief Caused by a Disobedient Son.

Daily Bible Readings.

M.—Absalom's Rebellion. 2 Sam. 15. 1-12.
Tu.—David's Flight. 2 Sam. 15. 30-37.
W.—Absalom's Wicked Intent. 2 Sam. 17. 1-9.
Th.—David's Prayer. Psa. 3.
F.—Folly of Disobedience. Prov. 15. 1-10.
Sa.—Christ's Teaching. Mark 7. 5-13.
S.—Honor to Parents. Eph. 6. 1-10.

Lesson IX.—August 30.

Absalom's Defeat and Death. 2 Sam. 18. 9-17, 32, 33.
Memory Verses, 32, 33.

Golden Text.—The Lord knoweth the way of the righteous; but the way of the ungodly shall perish. Psa. 1. 6.

Topic.—The End of a Wicked Son.

Daily Bible Readings.

M.—Absalom's Defeat and Death. 2 Sam. 18, 9-17.
32, 33.
Tu.—Joab Kills Absalom. 2 Sam. 18, 9-18.
W.—Messengers Sent to David. 2 Sam. 18, 19-23.
Th.—David's Lamentation. 2 Sam. 19, 1-10.
F.—The End of an Evil Man. Prov. 2, 10-22.
Sa.—Cursing of Parents Forbidden. Exod. 21, 7-17.
S.—Love to Heavenly Father. John 15, 1-16.

Lesson X.—September 6.

David's Love for God's House. 1 Chron. 22, 6-16.
Memory Verses, 11-13.
Golden Text.—Blessed are they that dwell in thy house; they will be still praising thee. Psal. 84, 4.
Topic.—God Dwells in the Assembly of His People.

Daily Bible Readings.

M.—David's Love for God's House. 1 Chron. 22, 6-16.
Tu.—Longing for the Communion of the Sanctuary. Psal. 84, 1-12.
W.—Thirsting for God. Psal. 42, 1-11.
Th.—The Blessed Man. Psal. 65, 4-13.
F.—Watchmen upon Zion's Walls. Isa. 62, 5-12.
Sa.—David's Prayer and Thanksgiving. 2 Sam. 7, 18-29.
S.—God's Habitation. Psal. 132, 6-18.

Lesson XI.—September 13.

David's Gratitude to God. 2 Sam. 22, 40-51.
Memory Verses, 47-50.
Golden Text.—The Lord is my rock and my fortress, and my deliverer. 2 Sam. 22, 2.
Topic.—Delivered by the Power of God.

Daily Bible Readings.

M.—David's Gratitude to God. 2 Sam. 22, 40-51.
Tu.—God's Strength Acknowledged. 2 Sam. 22, 3-18.
W.—Recompensed According to Righteousness. 2 Sam. 22, 22-39.
Th.—Blessing God for Spiritual Graces. 1 Pet. 1, 1-9.
F.—Spiritual Blessings in Heavenly Places. Eph. 1, 1-12.
Sa.—Praising God Continually. Psal. 34, 1-14.
S.—"Bless the Lord, O my Soul." Psal. 103, 1-18.

Lesson XII.—September 20.

Destructive Vices. (Temperance Lesson.) Prov. 16, 22-33.
Memory Verses, 25-27.
Golden Text.—There is a way that seemeth right unto a man; but the end thereof are the ways of death. Prov. 16, 25.
Topic.—Our Bodies Temples of God.

Daily Bible Readings.

M.—Destructive Vices. Prov. 16, 22-33.
Tu.—Timely Admonitions. Prov. 23, 15-23.
W.—The Body to Be Pure. 1 Cor. 6, 12-20.
Th.—Drink and Poverty. Prov. 21, 10-17.
F.—The Drunkards of Israel. Isa. 5, 11-23.
Sa.—Overcome with Wine. Isa. 28, 1-18.
S.—A Drunken Revel. Dan. 5, 1-6.

Lesson XIII.—September 27.

Review.

Golden Text.—The name of the Lord is a strong tower; the righteous runneth into it, and is safe. Prov. 18, 10.
Topic.—A Help in Time of Need.

Daily Bible Readings.

M.—David, King of Judah. 2 Sam. 2, 1-11.
David, King over Israel. 2 Sam. 5, 1-12.
Tu.—The Ark Brought to Jerusalem. 2 Sam. 6, 1-12.
God's Promises to David. 2 Sam. 7, 4-16.
W.—David's Kindness. 2 Sam. 9, 1-13.
David's Victories. 2 Sam. 10, 8-19.
Th.—David's Confession and Forgiveness. Psal. 32, 1-11.
Absalom's Rebellion. 2 Sam. 15, 1-12.
F.—Absalom's Defeat and Death. 2 Sam. 18, 9-17, 32, 33.
David's Love for God's House. 1 Chron. 22, 6-16.
Sa.—David's Gratitude to God. 2 Sam. 22, 40-51.
S.—Destructive Vices. Prov. 16, 22-33.

STUDIES IN OLD TESTAMENT HISTORY.

FOURTH QUARTER.

Lesson I.—October 4.

Solomon Anointed King. 1 Kings 1, 28-39.
Memory Verses, 28-30.
Golden Text.—Keep the charge of the Lord thy God, to walk in His ways. 1 Kings 2, 3.
Topic.—An Important Charge.

Daily Bible Readings.

M.—Solomon Anointed King. 1 Kings 1, 28-39.
Tu.—The Death of David. 1 Kings 2, 1-11.
W.—David's Charge to Solomon. 1 Chron. 28, 1-10.
Th.—The First King Anointed. 1 Sam. 9, 15-27.
F.—The Saviour Anointed. Luke 7, 36-50.
Sa.—The Grace of God. Psal. 23, 1-6.
S.—The State of the Godly. Psal. 91, 1-16.

Lesson II.—October 11.

Solomon's Wise Choice. 1 Kings 3, 5-15.
Memory Verses, 11, 12.
Golden Text.—The fear of the Lord is the beginning of wisdom. Psal. 111, 10.
Topic.—An Understanding Heart.

Daily Bible Readings.

M.—Solomon's Wise Choice. 1 Kings 3, 5-15.
Tu.—Lot's Choice. Gen. 5, 5-18.
W.—Moses' Choice. Heb. 11, 23-30.
Th.—Daniel's Choice. Dan. 1, 8-21.
F.—The Source of Wisdom. 2 Tim. 3, 10-17.
Sa.—Benefits of Wisdom. Prov. 3, 13-26.
S.—Praise for Deliverance. Psal. 30, 1-12.

Lesson III.—October 18.

Solomon's Wealth and Wisdom. 1 Kings 4, 26-34.
Memory Verses, 29, 30.
Golden Text.—Them that honor Me I will honor, and they that despise Me shall be lightly esteemed. 1 Sam. 2, 30.
Topic.—Great Responsibility.

Daily Bible Readings.

M.—Solomon's Wealth and Wisdom. 1 Kings 4, 26-34.
Tu.—Solomon's Annual Income. 1 Kings 10, 14-17.
W.—Solomon's Throne and Navy. 1 Kings 10, 18-23.
Th.—Solomon's Chariots and Horsemen. 1 Kings 10, 26-29.
F.—Solomon's Yearly Sacrifices. 1 Kings 9, 24-28.
Sa.—Wisdom Is God's Gift. Job 28, 12-28.
S.—The Excellency of Wisdom. Prov. 8, 5-19.

Lesson IV.—October 25.

The Proverbs of Solomon. Prov. 1, 1-19.
Memory Verses, 7-10.
Golden Text.—My Son, if sinners entice thee, consent thou not. Prov. 1, 10.
Topic.—Good Counsel.

Daily Bible Readings.

M.—The Proverbs of Solomon. Prov. 1, 1-19.
Tu.—The Call of Wisdom. Prov. 1, 20-33.
W.—Collection of Proverbs. Prov. 25, 1-22.
Th.—The Voice of Wisdom. Prov. 2, 1-11.
F.—Happiness of the Godly. Psal. 1, 1-6.
Sa.—Nature of Sin. Isa. 59, 1-8.
S.—Beginning of Wisdom. Psal. 111, 1-10.

Lesson V.—November 1.

Building the Temple. 1 Kings 5. 1-12.
Memory Verses, 4, 5.

Golden Text.—Except the Lord build the house, they labor in vain that build it. Psa. 127. 1.

Topic.—Carrying Out God's Purpose.

Daily Bible Readings.

M.—Building the Temple. 1 Kings 5. 1-12.
Tu.—The Builders. 2 Chron. 2. 1-18.
W.—The Furniture. 2 Chron. 4. 1-22.
Th.—The Dimensions. 1 Kings 6. 1-14.
F.—The Human Body a Temple. John 2. 13-25.
Sa.—Destruction of the Temple. Luke 21. 5-15.
S.—The House of Prayer. Isa. 56. 1-8.

Lesson VI.—November 8.

The Temple Dedicated. 1 Kings 8. 54-63.
Memory Verses, 62, 63.

Golden Text.—The Lord is in His holy temple; let all the earth keep silence before Him. Hab. 2. 20.

Topic.—A Wonderful Prayer.

Daily Bible Readings.

M.—The Temple Dedicated. 1 Kings 8. 54-63.
Tu.—Solomon's Intercessions. 1 Kings 8. 22-43.
W.—The Blessing and Sacrifice. 1 Kings 8. 55-66.
Th.—God's Answer. 2 Chron. 7. 12-22.
F.—Acceptance by God. 2 Chron. 7. 1-8.
Sa.—Confidence in Prayer. Psa. 25. 1-12.
S.—Better Sacrifice. Heb. 10. 1-10.

Lesson VII.—November 15.

God's Blessing upon Solomon. 1 Kings 9. 1-9.
Memory Verses, 4, 5.

Golden Text.—The blessing of the Lord, it maketh rich, and He addeth no sorrow with it. Prov. 10. 22.

Topic.—True Wealth.

Daily Bible Readings.

M.—God's Blessing upon Solomon. 1 Kings 9. 1-9.
Tu.—Blessings to the Just. Prov. 10. 5-21.
W.—Rejoicing in God's Salvation. Psa. 20. 1-9.
Th.—David's Prayer. 2 Sam. 7. 18-29.
F.—Well with Them That Fear God. Ecc. 9. 12-17.
Sa.—God no Respector of Persons. Rom. 2. 1-13.
S.—Remembering God's Word. Psa. 119. 1-16.

Lesson VIII.—November 22.

Rewards of Obedience. Prov. 3. 1-17.
Memory Verses, 1-4.

Golden Text.—In all thy ways acknowledge Him, and He shall direct thy paths. Prov. 3. 6.

Topic.—Piety Will Be Rewarded.

Daily Bible Readings.

M.—Rewards of Obedience. Prov. 3. 1-17.
Tu.—Happiness of the Godly. Psa. 1. 1-6.
W.—God Preserveth the Faithful. Psa. 31. 15-24.
Th.—Israel Exhorted to Obedience. Deut. 8. 1-20.
F.—Delighting in God's Commandments. Psa. 112. 1-10.
Sa.—Eat the Good of the Land. Isa. 1. 10-20.
S.—God's Commandments Not Grievous. 1 John 5. 1-12.

Lesson IX.—November 29.

The Fame of Solomon. 1 Kings 10. 1-10.
Memory Verses, 6-8.

Golden Text.—Behold a greater than Solomon is here. Matt. 12. 42.

Topic.—A Wise King.

Daily Bible Readings.

M.—The Fame of Solomon. 1 Kings 10. 1-10.
Tu.—Solomon's Wisdom Displayed. 1 Kings 3. 16-28.
W.—Excellency of Wisdom. Ecc. 7. 11-19.
Th.—Wisdom from Above. James 3. 13-18.
F.—Wise unto Salvation. 2 Tim. 3. 10-17.
Sa.—God's Wisdom. Jer. 10. 10-16.
S.—Wisdom of Jesus. Matt. 12. 38-45.

Lesson X.—December 6.

Solomon's Sin. 1 Kings 11. 4-13.

Memory Verses, 9, 10.

Golden Text.—Let him that thinketh he standeth take heed lest he fall. 1 Cor. 10. 12.

Topic.—Sin Will Be Punished.

Daily Bible Readings.

M.—Solomon's Sin. 1 Kings 11. 4-13.
Tu.—Result of Sin. 1 Kings 11. 26-40.
W.—Death of Solomon. 2 Chron. 9. 23-31.
Th.—Division of the Kingdom. 1 Kings 12. 16-33.
F.—Idolatry Forbidden. Ex. 23. 20-25.
Sa.—Salvation from All Sin. 1 John 1. 1-10.
S.—Not Committing Sin. 1 John 3. 1-10.

Lesson XI.—December 13.

Cautions against Intemperance. (Temperance Lesson.) Prov. 23. 15-25.

Memory Verses, 19-21.

Golden Text.—For the drunkard and the glutton shall come to poverty. Prov. 23. 21.

Topic.—Intemperance Ruins.

Daily Bible Readings.

M.—Cautions against Intemperance. Prov. 23. 15-25.
Tu.—Wine a Mocker. Prov. 20. 1-7.
W.—The Law of the Nazarites. Num. 6. 1-8.
Th.—Drink and Poverty. Prov. 21. 10-17.
F.—The Rechabites. Jer. 35. 12-19.
Sa.—Daniel's Abstinence. Dan. 1. 8-20.
S.—Sobriety Commended. 1 Thess. 5. 5-23.

Lesson XII.—December 20.

The Birth of Christ. Matt. 2. 1-12.
Memory Verses, 10, 11.

Golden Text.—And the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. Luke 2. 10.

Topic.—Tidings of Great Joy.

Daily Bible Readings.

M.—The Birth of Christ. Matt. 2. 1-12.
Tu.—Joy over the Child Jesus. Luke 2. 8-20.
W.—The Prince of Peace. Isa. 9. 1-7.
Th.—Good Tidings. Isa. 40. 9-17.
F.—The Great Gift. John 3. 16-21.
Sa.—A Saviour. 1 John 4. 9-14.
S.—Song of the Redeemed. Rev. 5. 8-14.

Lesson XIII.—December 27.

Review.

Golden Text.—Let us hear the conclusion of the whole matter; Fear God, and keep His commandments; for this is the whole duty of man. Eccles. 12. 13.

Topic.—Reverence and Obedience.

Daily Bible Readings.

M.—Solomon Anointed King. 1 Kings 1. 28-39.
Tu.—Solomon's Wise Choice. 1 Kings 3. 5-15.
W.—Solomon's Wealth and Wisdom. 1 Kings 4. 26-34.
Th.—The Proverbs of Solomon. Prov. 1. 1-19.
F.—Building the Temple. 1 Kings 5. 1-12.
Sa.—The Temple Dedicated. 1 Kings 8. 54-63.
S.—God's Blessing upon Solomon. 1 Kings 9. 1-9.
Sa.—Rewards of Obedience. Prov. 3. 1-17.
S.—The Fame of Solomon. 1 Kings 10. 1-10.
Sa.—Solomon's Sin. 1 Kings 11. 4-13.
Sa.—Cautions against Intemperance. Prov. 23. 15-25.
S.—The Birth of Christ. Matt. 2. 1-12.

WORTH KNOWING.

SOME OF THE WORLD'S WONDERS.—The famous hanging gardens were built, according to some writers, by Nebuchadnezzar to gratify his wife Amyitis, a native of Media, who longed for something in that flat country to remind her of her mountain home. These gardens consisted of an artificial hill 400 feet on each side, rising by successive terraces to a height which overtopped the walls of the city. The terraces themselves were formed of a succession of piers, the tops of which were covered by flat stones sixteen feet long and four feet wide. Upon these were spread beds of matting, then a thick layer of bitumen, covered with sheets of lead. Upon this solid pavement earth was heaped, some of the piles being hollow, so as to afford depth for the roots of the largest trees. Water was drawn from the river to irrigate these gardens, which thus appeared like a hill covered with verdure. Pharos was the ancient name of a small island off the coast of Egypt, not far from the ancient Alexandria, and connected with the mainland by a mole. It was famous for its lighthouse. The building was the frustum of a square pyramid surrounded by a large base, the precise dimensions of which are not known. It was commenced by the first Ptolemy and was finished about 280 years before Christ. The style and workmanship are represented to have been superb, and the material was of a white stone. It is stated by Josephus that the light, which was always kept burning on its top at night, was visible forty-one miles. This great lighthouse was probably destroyed by an earthquake, but nothing is known of the date of its destruction. The tower existed for 1,600 years. For these reasons it has been classed among the world's wonders.

RECKONING TIME.—When Christianity became predominant in the civilized world, writers began to date from various epochs in the history of the Saviour. This custom was similar to that which had prevailed among the nations time out of mind. For a long period there was no fixed time from which dates were reckoned. Individuals would naturally count from the year of their birth,

and rulers from the year of their accession. Then followed the custom of dating from some event of national importance; as, for example, the Romans for centuries dated from the founding of the Eternal City, and the Greeks from their Olympic games, which were celebrated every four years. It was natural, therefore, that Christian writers, early in this era, should date from various periods in the life of Christ. About the middle of the sixth century Dionysius Exiguus, a Roman churchman of Scythian birth, introduced the method of dating from the birth of Christ, which, according to his computation, took place in the fourth year of the 194th Olympiad, or the 753d from the founding of Rome. It is generally admitted that he placed this event about four years too late. If it were possible to ascertain the precise time of the creation, it would be the natural starting-point from which to date. From the Christian era to this day the date of nearly every important event is settled beyond a question within a year or two.

WHO FIRST DISCOVERED AMERICA.—Some years ago an eminent antiquarian, Professor Rafn, published a book showing that the Northmen, or Scandinavians, undoubtedly visited the shores of North America about the year 1000, and that they probably entered Narragansett Bay. This suggested to some American antiquarians that the old tower at Newport, R. I., might have been erected by those hardy adventurers. Considerable stress was laid upon this, coupled with the fact that about a thousand years ago these Northmen settled Iceland, and it is known that a colony was sent from there to Greenland, while a glance at the map will show that the distance from there to the North American coast is not so great but it could have easily been reached by these early rovers. It is also recorded in the Norse traditions that the Northmen, in sailing west actually arrived at some country beyond Greenland. The Norse narratives describe a mild clime in the country they visited, and mention having found wild grapes, which is thought to refer to Rhode Island, where there are plenty of these grapes on the islands in

the harbor, or to Nova Scotia, where the climate and fruits are similar to those further south. There have also been found an inscription on a rock, near Dighton, Mass., which it was once believed revealed some words in the Norse language; and the brass breast-plate, which was dug up at Fall River, Mass., and it was thought this might be the remains of a Norse Viking. Longfellow wrote his "Skeleton in Armor" about this relic. The name of Vinland, or Vineland, was given to the country visited. Nearly all the historians mention these earlier discoveries, and speak of the voyages of Eric to Greenland, and the traditions which remain of the first visits of these explorers to the new world.

THE NILE.—Willard Bartlett says that the source of the Nile "has been at least approximately solved by the discovery of two great lakes lying side by side directly under the equator, and known respectively as the Victoria N'yanza, and the Albert N'yanza. The first of these equatorial fresh water basins was discovered July 30, 1858, by Captain J. H. Speke, of the British Indian army. March 14, 1864, Sir Samuel Baker discovered the second great lake, the Albert N'yanza." But more remains to be discovered. The river begins to rise in its upper branches as early as April, but in Egypt not until the latter part of June, and there it reaches its greatest height between September 20 and 30, when it is usually at Cairo twenty-four feet above the low-water level, and at Thebes thirty-six feet. About the middle of October it begins to fall. The annual rise is due to the equatorial seasons, the effects of which do not begin to be apparent down the river and in its affluents till some time after the rainy season.

THE DEPOSITION OF DEW.—Dew is produced by the condensation of watery vapor from the atmosphere. Its deposition is, however, unaccompanied by the appearance of any visible mist. Such mist appears when the condensation takes place within the body of the air itself, and is then called "fog" in the lower regions of the atmosphere, and "cloud" in the higher. Dew occurs only at the surface of contact with solids, the air above remaining clear. The deposit of dew is caused by the cooling of

the bodies bedewed, and this takes place in consequence of the radiation of heat into open space, without any equivalent return. It is commonly formed at night upon the leaves of grass or trees and other objects, especially when the sky is clear, so as to allow sufficient radiation of heat from them to cool their surfaces, and consequently the layer of air next them, below the point of saturation, or dew-point. The moisture which collects upon the surface of a cold body, as a pitcher of water, standing in a warm room, and that which collects on a window pane when it is breathed upon, are strictly examples of the deposition of dew.

ANIMAL MAGNETISM OR MESMERISM.—Animal magnetism, or mesmerism, was first brought into notice in Germany by Frederick Anton Mesmer, a German physician, who was born at or near Meersburg, Baden, on the lake of Constance, 1733 or 1734. When Mesmer took his degree in 1776 he presented a thesis on "the influence of the planets on the human body," and he regarded the new force which he said could be exerted by one living organism upon another as a means of alleviating or curing disease. In 1778 he left Vienna and went to Paris, where he practiced, amid the dislike of the medical profession, but with the favor of the people. He wrote several volumes on the subject, and it took its name from its first promoter. His discovery was fostered by Dr. D'Elson, physician to the King's brother, and in 1784 the French Government ordered the medical faculty of Paris to investigate Mesmer's theory. A commission was appointed, consisting of Benjamin Franklin, then Minister to France, Lavoisier, Bory, Bailly, Majault, Sallin, D'Arcet, Guillotin, and Le Roy, who reported that "the violent effects which are observed in the public practice of magnetism are due to the manipulations, to the excitement of the imagination, and to that sort of mechanical imitation which leads us to repeat anything which produces an impression upon the senses." Mesmer left Paris in 1785, where his popularity rapidly diminished, and spent the rest of his life in retirement in Switzerland. He retired with considerable wealth, acquired from his former magnetic practice. It was said that at one time his income while in Paris was 100,000 francs a year.

HINTS FOR THE HOUSEWIFE.

A PINK PUDDING.—One ounce of gelatine, thoroughly dissolved; boil one quart of milk, and sweeten it; add gelatine, and boil five minutes more; color with cochineal, mold in small shapes, and serve with whipped cream.

BAKED BANANAS.—Peel the fruit and cut in halves lengthwise. Lay these strips in close order in a baking pan, strew with sugar and some bits of butter over them, and bake in a moderate oven for about half an hour. The fruit should be basted while baking with a few spoonfuls of butter and sugar syrup, and should come out glazed. Serve warm.

CONSERVATIVE PUDDING.—Two ounces Curacao, two ounces macaroons, four ounces sliced sponge cake, half a pint boiling cream, six eggs, flavoring, two ounces sugar, dried cherries. Butter a mold, ornament it with dried cherries, pour the boiling cream over the Curacao, sponge cake and macaroons, let it soak for half an hour, then beat well with a fork and add the eggs, well beaten, flavoring and sugar; pour into the mold, cover with buttered paper, tie a cloth over and steam for one hour.

BEEF LOAF.—Put three pounds of the round of beef into a kettle, cover with cold water and simmer until tender; let the meat cool in the liquor; then remove the bones and chop the meat fine. Put the liquor on to boil and reduce until you have about two cupfuls, now add two tablespoonfuls of vinegar to the liquor, mix cloves, mace, cinnamon and allspice, making about a teaspoonful in all, add salt, pepper and the juice and grated rind of half a lemon; mix with the meat thoroughly and press it in a mold; pour the hot liquor over it and stand it away until cold, then turn it out carefully and serve in slices with lettuce or cress salad.

GINGER NUTS.—One quart of New Orleans molasses should be seasoned with a tablespoonful of grated cinnamon, the same of black pepper, a teaspoonful of ground cloves, and the grated rinds of two oranges and a lemon, stirred well together and let

stand a day. Then mix with it flour enough for a stiff batter, four teaspoonfuls of baking powder, and a large spoonful of lard. Roll into strips as thick as your finger, and cut into nuts half an inch long. Bake brown, and keep apart so that they will not stick.

TO REMOVE INK FROM PAPER.—Put one pound of chloride of lime to four quarts of water. Shake well together and let it stand twenty-four hours; then strain through a clean cotton cloth. Add one teaspoonful of acetic acid to an ounce of this prepared lime water, and apply to the blot, and the ink will disappear. Absorb the moisture with blotting paper. The remainder may be bottled, closely corked, and set aside for future use.

VIRGINIA CORN BREAD.—One cup of sour milk (buttermilk preferred), half a teaspoonful of soda dissolved in the milk, two tablespoonfuls of melted butter, one pint of corn meal, to which should be added a pinch of salt. Make a batter of these ingredients, and have a square tin pan well greased and hot. This is very important. Put in your batter, bake for twenty minutes; serve immediately; corn bread should not be allowed to stand.

MACARON PUDDING.—Soak eight or ten macaroons in a quarter of a cupful of orange juice, crush four macaroons fine, and add to them two eggs, slightly beaten, two tablespoonfuls of sugar, two saltspoonfuls of salt, two tablespoonfuls of chopped almonds, add one and a half cupfuls of milk. Butter a chafing dish as for omelet, using it over the hot-water pan. Lay the soaked macaroons in order on bottom, and pour the mixture over. Cover, and cook until stiff; serve with meringue, made by beating the whites of three eggs very stiff; add, still beating, three tablespoonfuls of sifted powdered sugar and one teaspoonful of lemon juice; fold in three heaping tablespoonfuls of chopped nuts, and flavor with pistache, if desired.

SPICE PUDDING.—One pint of bread crumbs, one pint of milk, one egg, one cup

of raisins, seeded and cut in half; one teaspoonful of cinnamon, a little allspice, cloves, nutmeg, a quarter of a cup of sugar, one teaspoonful of butter, melted, and a pinch of salt. Beat the eggs light, add the sugar, then the milk, and pour over the bread crumbs. Then add the spice and raisins, stir well and bake in a moderate oven until firm; serve with the following sauce: One tablespoonful of butter, three heaping tablespoonfuls of powdered sugar, one tablespoonful of milk, half a teaspoonful of vanilla. Cream the butter, add the sugar gradually, beating all the time.

APPLE OMELET.—Stew seven large apples and mash fine; add one cup of sugar, one tablespoonful of butter, nutmeg, mace, or cinnamon; when cold add four eggs well beaten; bake until brown, and eat while warm with cream if liked.

FRUIT CAKE.—Four pounds of flour, four pounds of butter, four pounds of sugar, forty eggs, twelve pounds of raisins, twelve pounds of currants, two and one-half pounds of citron, thirteen nutmegs, one-half ounce of cinnamon, and the same of cloves. This cake will last as long as the household will permit, but mothers of small families will view the stirring with less terror if one-half of the ingredients are used.

COLONIAL POUND CAKE.—Melt three quarters of a pound of butter, let it stand until it begins to harden, then beat to a cream; add, by degrees, while beating, three-quarters of a pound of sugar, rind and juice of a lemon, the yolks of nine eggs: beat all half an hour; add three-quarters of a pound of cornstarch, the beaten whites of seven eggs, and half a cupful of arrack. Bake an hour and a half in a good oven. Ice the cake with icing made from the whites of the two eggs left over, beaten stiff with half a pound of confectioners' sugar and a teaspoonful of arrack. When the cake is cool, spread the icing over it and set in a cool oven to dry.

STUFFED APPLES.—Remove the cores from eight pretty red apples. Put them in a steamer, and steam just long enough to make them soft, and to allow the skin on the top to slightly curl. While they are steaming, chop a quarter of a pound of candied cherries, and about two ounces of candied pine-

apple, fine. Put a half cup of sugar and a cup of water over the fire to boil; add the chopped fruit, and simmer gently while the apples are steaming. As soon as the apples are done, lift them, arrange them neatly on a glass dish, fill the places from which the cores are taken with the chopped fruit, heaping it up in the center. Boil the syrup down until just a little thick; add a teaspoonful of vanilla or lemon. Baste the apples with this syrup until you have consumed the whole. Stand them away to cool, and, when ready to serve, heap around and in between the apples a half-pint of cream whipped to a stiff froth.

SOUP CRECY.—Take three good-sized carrots, scrape and cut into small dice. Cook in boiling salted water two hours. Press through a strainer, put in double boiler three cupfuls of milk, one tablespoonful of chopped onion, one-half saltspoonful of celery salt, one of salt, one-half saltspoonful of white pepper, boil five minutes, then pour over the grated carrot. Put all through a fine puree sieve and return to the double boiler. Blend smoothly a tablespoonful of flour with a little cold water, add to soup, and stir until it thickens. Serve with croutons.

LEMON CREAM PIE.—Make the crust by rubbing a tablespoonful of butter into three tablespoonfuls of flour, adding cold water enough to make a smooth, thin paste, and then rolling very thin. For the filling, mix a tablespoonful and a half of cornstarch with four tablespoonfuls of water. Pour a scant cupful of water into a saucepan, with the rind of one lemon and the juice of two lemons, and a cupful of sugar; heat to a boiling point, then stir the cornstarch into the boiling mixture and cook for two minutes. Stir a tablespoonful of butter into the mixture, and set away to cool. When cold add the yolks of three eggs, well beaten; pour the mixture into a large, deep plate that has been lined with paste, and bake in a moderate oven for thirty-five minutes. Make a meringue by beating the whites of the eggs to a stiff, dry froth, and gradually beat into it four tablespoonfuls of sugar. At the end of thirty-five minutes cover the pie with the meringue, and bake with the oven door open ten minutes longer. Serve cold.

RULES FOR THE CELLAR.—1. Be lavish in the use of lime. Charcoal, also, is an excellent disinfectant and purifier. An open box of it makes a good cellar ornament. 2. Admit a draught of fresh air daily, however cold the weather. 3. Do not let rubbish accumulate. If your desire for hoarding old things is irresistible, gratify it anywhere but in the cellar. 4. If you have a furnace in the cellar, insist upon its having a cold air box. The heated air which fills the upstairs rooms is more healthful if drawn from outdoors into the furnace than if supplied from the cellar, however clean and well ventilated the latter may be.

INGROWING TOE-NAILS.—Begin the effort at cure by simple application to the tender part of a small quantity of perchloride of iron. It is found in drug stores in a fluid form, though sometimes in powder. There is immediately a moderate sensation of pain, constriction or burning. In a few minutes the tender surface is felt to be dried up, tanned, or mummified, and it ceases to be painful. The patient, who before could not put his foot on the floor, now finds that he can walk upon it without pain. By permitting the hardened, wood-like flesh to remain for two or three weeks, it can be easily removed by soaking the foot in warm water. A new and healthy structure is found firm and solid below. If thereafter the nails be no more cut around the corners or sides, but always curved in across the front end, they will in future grow only forward. If the nail of your toe be hard, and apt to grow round, and into the corner of your toe, take a piece of broken glass and scrape the middle of the nail; do this whenever you cut your nails, it will cause the corner to grow flat.

STALE CRACKERS.—Stale crackers which taste old can be made fresh by putting them on a tin in the oven and shaking them often until they heat through.

COLD BISCUIT.—Stale biscuits can be cut in three slices each, and browned in the oven for crisps, which are relished for breakfast.

BREAD PUDDING.—Soak for two hours about a pint of bread crumbs in milk enough to cover the bread; then beat the yolks of two eggs, add sugar to sweeten, the grated

rind and juice of a lemon, two tablespoonfuls of desiccated cocoanut; bake an hour in a slow oven. After it is done, beat the whites of the two eggs and sweeten, frost the pudding and return it to the oven to slightly brown the frosting. Serve warm.

COLD CORN CAKE.—To utilize cold Johnny cake, cut the squares in two as you would a cold biscuit, and toast on a griddle.

PRESSED MEAT.—The meat which is left in making soups is good for pressing into a loaf. Take one quart cold meat made free from bones and gristle; pick fine, add half a teaspoonful of cinnamon, half a teaspoonful of cloves, a dust of black pepper, and a cupful of soup stock poured over it boiling hot; mix well together and put in a mold; set in a cold place, and when cold turn out on a plate; slice in thin pieces and arrange on a platter garnished with parsley or cress.

MEAT PIE.—Small bits left of stewed or roasted meat can be freed from fat and gristle, chopped fine, and seasoned with a little salt if too fresh. Add bits of butter and enough stock to moisten, put in a greased pudding dish; put a crust over it made from a little flour; and sweet milk enough to make a soft sift in half a teaspoonful of baking powder, mix in a tablespoonful of cold butter dough; roll thin and cover the meat; bake half an hour; serve warm.

WASHING VELVET OR VELVETEEN.—Velvet and velveteen may be washed and still look well. Wash it as you would a wash silk or white woolen. Hang it out when the wind blows briskly, and, when dry, steam it over a flatiron. For the benefit of those who do not understand this means of raising the pile, I will say that a flatiron should be heated hot, then place it face up, and lay a damp cloth over it; this will make a steam. Place the velvet over the steaming cloth and brush swiftly with a clothes-brush or whisk broom; move the velvet along and work rapidly. This will make velvet look about as well as new unless the pile is worn off. I do not think velvet or velveteen with a deep nap could be treated this way, but those of ordinary quality may be washed without ruining them.

HINTS FOR THE FARMER.

WARM OR COLD FEED FOR COWS.—As extreme cold is very wasteful of feed, it is desirable to mix the cut feed of cows in the cold weather with warm water; indeed, the water may be hot, as the feed will cool considerably before it is served to the cows. This, of course, avoids the great loss of heat in the warming of food at a freezing temperature in the cow's stomach, and the result will unquestionably be equivalent to a saving of food, or the avoiding of a loss of milk and butter. In every well-appointed dairy there will be some way of warming the water for this use. It is not necessary to warm the drinking water, if it is procured from a good well; but if it is ice cold, it should be warmed to at least fifty-six degrees.

WASTING OF ROADS.—There are two chief causes: One is the failure to round the surface, so that the water may flow off to the sides; the other is the absence of culverts to carry off the water that thus flows from the roadbed. The too common water bars on country roads are an injury, rather than a benefit, for they soon cause the hollows thus made to become deeper and collect the water, thus becoming soft; every vehicle passing digs out the hollow and makes it worse. Culverts should be made under the road at proper distances to take the water from the side ditches and lead it to the other side, thus checking the flow materially and preventing washing out of the ditches. As often as may be possible the ditches should discharge their water off the road. But even this method is only a makeshift; the right way is to take the water of the culverts in covered drains, thus wholly avoiding the common washing of the side ditches.

BLACKBERRIES.—Among the best blackberries are the Lovetts, the Erie, the Killatunny (this is sometimes troubled by rust, but its quality when free from this disease is the best of all varieties), and the Lucretia dewberry, a trailing variety, but excellent in every way.

CULTURE OF A GRAPEVINE.—A grapevine must be pruned closely to get the most fruit.

To prune it, proceed thus: Cut off all but one main stem, leave three branches on each side of this, and prune the shoots from this close to the side branches, leaving two buds only. Train the vine to a trellis made of three posts, with wires to tie the side shoots to. These may be left five or six feet long.

INSTRUMENTS FOR CAPONIZING FOWLS.—These instruments are quite simple, and are now made by the surgical instrument makers; thus any druggist in any town or village can procure them from those from whom he gets other instruments. The price of a full set is \$2.50. They may be made by any ordinary mechanic for fifty cents.

LUMP ON A HEIFER'S JAW.—These bony tumors are caused by a parasite that grows in the bone and causes it to decay, and in time to wholly suppurate away. The treatment which has been found most effective is to give two drams of iodide of potassium daily for a week, then stop a week, and repeat. It may be necessary to repeat the third time, but very rarely longer. The lump may also be washed, first with hot water and soap, then rubbed with iodine ointment twice a day. The iodide may be given in a bran mash or in other food or drink at night.

TO CURE CRIB BITING.—The habit may have been caused by indigestion, but more likely by keeping the animals tied too long in a stable. For want of something to do, they get into this vicious habit. There is a sure remedy, which is to remove everything from the stable on which the horse can fasten his teeth, and so practice the trick. The feed troughs should be taken out, and shallow feed boxes placed on the floor for the feed. Everything in the stall should be smooth. There will then be no more trouble.

CULTURE OF THE SQUASH.—All kinds of the squash tribe delight in a rich soil, and need ample room to run their trailing vines in. Some growers have used trellises for the vines to run on with success, but the ex-

pense, of course, confines this method to small gardens. For field culture the hills should be seven feet apart, and three plants are grown in a hill. As the vines run, close pinching in of the main vine is necessary, as the fruits are borne on the side shoots, and the ends of these should be pinched as soon as one fruit is set on each. For large fruits only one plant should be grown in a hill, and only one fruit on this, although the side shoots should be left, as these contribute greatly to the vigor of the whole plant and the enlargement of the single fruit. Forty tons to an acre have been grown of both squashes and pumpkins.

GREEN BONE AS AN EGG PRODUCER.—Fresh cut green bone as an egg producer is attracting deserved attention from all our progressive poultry growers. In addition to producing a large increase in eggs, it is thought to stimulate and invigorate the fowls during the molting period. Broiler raisers say that chickens mature much earlier when fed liberally with cut bone. The phosphate of lime, the nitrogenous elements, the rich juices so abundant in a soluble and easily digested form, which are almost wholly lacking in dry bone or scrap, may perhaps account for such results. To derive the greatest benefit it is essential that the food be fresh and sweet. In order to insure this, a bone cutter is a necessity, and, where large flocks are kept, a good one will soon pay for itself in eggs alone.

SIMPLE METHOD OF KEEPING ICE.—A farmer writing from central Connecticut to Country Gentleman says: Methods of keeping ice through the summer that would have been considered absurd a few years ago are becoming common. Farmers have discovered that a covered icehouse, with double walls, fully as expensive as any other farm building, is not indispensable. Ice may be piled upon any spot most convenient, only taking care that good drainage is afforded. A rude board fence, just tight enough to hold the packing, is built around the pile eighteen inches or more from the ice. The space all around is filled with sawdust or other material, with a like covering over the top of the pile. A roof is found to be entirely unnecessary. Ice keeps well put up in this simple

way, as has been proved by the Shakers at Enfield and by many farmers in different parts of the county.

THE NEW CELERY CULTURE.—Don't spare the manure if you are going to try the "new celery culture." You want soil filled with good manure, the best of all being old compost, consisting of equal parts horse manure, cow manure and black muck. Mix this well with the soil. A writer in American Gardening says: "We also apply a heavy top dressing of poultry manure and work this well in. Don't forget that the crop wants a great lot of water. Arrange for subirrigation if you can. Set strong plants of pink or white Plume or Golden Self Blanching five inches apart in the rows, and have the rows ten inches apart."

SWINE WILL BECOME infested with vermin unless closely watched and guarded against the pests. The parasites seem to thrive and multiply on hogs as easily and rapidly as they do on animals that have a heavy growth of hair in which the insects can conceal themselves. In many cases the porkers are overrun with ticks and lice without giving any indication, either in appearance or manner, that they are troubled with vermin. Hence it is necessary to examine them occasionally, as the presence of these enemies so worries and torments the animals that their advancement in growth and flesh is certain to be seriously retarded. When swine are found to be suffering from the attacks of insects they should be given a little sulphur from time to time, mixed in their feed. This is said by those who have tried it to be a most effective remedy, and to rid the animals of their persecutors in a very short time.

SETTING OUT SHADE TREES.—Many mistakes are made in setting out shade trees. Evergreens ought never to be set near the house. They are useful as wind-breaks at the north and west, at some distance from the house, where they may be set in clumps or hedges, but never on a lawn. Grass does not do so well under them as under deciduous trees, and so many of them drop cones almost the entire year, that they are unsightly and interfere with the mower.



THE OLD SPINNING-WHEEL.

The Old Spinning-Wheel.

BY MARIAN W. O. BROWN.

It stands in a city mansion,
 All gay in gold and white,
 And in an idle musing
 I turned its wheel to-night.
 And out of the dark and silence,
 As the wheel turned with a creak,
 I heard a faint, queer murmur,
 And a voice that seemed to speak :

"O yes, you think I'm happy,
 All decked out bright and gay.
 With naught to do whatever
 But stand here day by day

"And see the grand folks coming
 For dinner, dance and call ;
 But you don't know—I'm homesick
 And long to leave it all.

"I long for the dear old cabin,
 And the rolls of snowy white
 My busy mistress used to spin,
 In the summer days so bright.

"I long for the merry children
 I used to see at play ;
 And the candle light and evening prayers,
 That followed the close of day.

"I long for the golden sunbeams
 That shone o'er the cabin floor ;
 And the merry song of the robin
 In the apple tree near the door.

"I long for the pure sweet country,
 With its hours still and bright ;
 I long for my dear old cabin,
 For I'm homesick here to-night."

"Bridget Dear."

But why not?

All day the thud, thud, thud, of the iron had echoed in the hot kitchen. All day dear, old, faithful Bridget had traveled around in a burning treadmill from the stove to the ironing table and clothes-horse, from the clothes-horse to the ironing table and stove. The soles of her feet felt nearly as hot as the palms of her steamed and blistered hands.

First the worn boots had been kicked off into a corner ; soon the stockings were tossed

to them for company, and barefooted Biddy had for a moment secured coolness and comfort.

Only for one moment. The door bell rang sharply over her head, and up from the basement she must toil. So, hurriedly shuffling on her foot-gear, she had started up the back stairs, when down into her very soul there floated the sweetest and most heavenly thing :

"Bridget, dear, it's all right ; I've been to the door."

The visitor sat in the cool parlor, heard the message wafted down. What a revelation it was of tender and precious womanhood !

At the bottom of the stair, with one foot raised ; stood the flushed and tired servant ; at the head of the stairs—an angel ! Such to Bridget seemed her mistress that day as the sweet tones went from her lips to the servant's heart. Forgotten were her hot face and smarting feet, and the kitchen seemed a bit of heaven as she carried back to it a heart gladdened by a "word fitly spoken."

How much spontaneous kindness and goodwill are barred out of lives and homes by a theory. It would never do to speak a loving word to our servant, she might presume upon it and take liberties with us.

When she some day tells us she is going to leave us we wonder at the ingratitude, the lack of love for us, which finds her packing up her belongings with a light step and snatches of song. Have we tried to win her loving service by giving her what money can not buy?

In a home where papa, mamma and the children were always "good-night-deared," a child asked :

"Why don't we say 'Hilda dear?'" referring to the cook,

The mother replied ; "It will be all right to say it if it is in your heart."

From the top of the stairs a little white-robed creature cheerily called out :

"Good-night, Hilda, dear."

A quick patter of feet and the beaming face of the little Swedish maid appeared at the foot of the stairs with a "dear" tacked on the end of her good-night. The English was far from perfect, but the "dear" was an exact echo of a loving heart far from the fatherland.

Did we but take the pattern from the natural ways of children, we should be surprised at the beautiful paths into which a little child would lead us.

"A word fitly spoken is like apples of gold in pictures of silver."—Proverbs xxv : 11.

Ready for a Whipping.

Bishop Fitzgerald, writing in the *Wesleyan Methodist Magazine* on "The Negro Preacher Before the War," among other interesting matter gives the following incident, one of many which cast a ray of sunlight among the somber and sometimes lurid shadows which overhung the pathway of those who were "in bonds."

"The *Ante-bellum* negro preachers were the product of the times and differed from the mass of their race only in the fact that they were shrewder and more eloquent. Among them were many men of piety, good sense and burning zeal. In others there was a combination of cunning, superstition, excitability, and volubility almost indescribable.

"To the former class belonged a noted negro preacher of Culpepper County, Virginia—an old man of blameless life and venerable appearance, who so entirely commanded the confidence of the white people, and whose influence with the people of his own race was so wholesome, that no one thought of enforcing against him a statute then existing, which required that at any gathering where six or more negroes were assembled a white man should be present. Despite this statute, Uncle Jack came and went as he pleased, trusted by the whites and venerated by the blacks.

"At one of his meetings a party of mischievous young white men planned to have a fun at the old man's expense. Waiting at the door of the rustic chapel until the service was concluded, the party approached the old preacher, and their spokesman said: 'Old man, we are officers of the law, and patrolling this beat. You have violated the law, and we are going to whip you for it. Come along with us.' "They led the way to a thicket near at hand, Uncle Jack following in silence.

" 'Have you nothing to say, old man?' asked the spokesman.

" 'Nothing, marster,' said Uncle Jack.

" 'Perhaps you don't think we really intend to whip you,' said the young man, 'but we will. Have you nothing to say to that?'

" 'No, sir,' said Uncle Jack; 'I have nothing to say. The fact is, marsters, I have often wondered that I have never been whipped before. St. Paul was a much better man than I am, and they whipped him almost everywhere he went. I have preached much longer than he did, and never had a whipping in my life. Seems to me, my young marsters, that I ought to have at least a few licks.'

"The young scapegraces looked at each other in confusion, and it is needless to say that Uncle Jack was not whipped."

A soft answer turneth away wrath; and a little of Uncle Jack's humility might be useful to many a preacher, who having never had a whipping in his life, yet complains of persecution!

Fathers and Daughters.

BY MRS. M. E. SANGSTER.

The bond between a father and his daughter often seems peculiarly hallowed and a tender sentiment prevades it, which on the one hand leads to a steadfast loyalty, and on the other to a chivalrous devotion. One sees a certain gallantry in the bearing of the man whose young daughter, with her flower-like face and her delicate charm, renews for him the idyl of his early love; it is her mother living again as she was in the day when her beauty and sweetness made its triumphant appeal to his heart. The dear mother still reigns, enthroned there, and the husband cherishes her fondly as when she was a bride. He is, indeed, aware of no decadence in her loveliness, either of person or of character, and this beautiful, unchanging love of the man for his wife does not in the least mar the worshipful admiration he feels and shows when with his daughter. The daughter combines in herself two beloved existences.

I am more and more impressed with the single-hearted steadfastness, the exquisite

and unconscious self-denial of men in the relationships they sustain in the family, and in nothing does their wonderful self-abnegation come out as in the line of their fatherhood. A man works early and late, year in and year out, with only occasional brief holidays, he grows thin and gray, he reduces his individual expenses to a minimum, he never complains, nor dreams that he is heroic, for his life is a long, glad sacrifice on the altar of his family. Possibly we may say that if he have a family it is his duty to support them and to do for them the very best that he can. Granting this, it is still worthy of all praise, the quiet, large hearted, and lovingly generous way in which he goes about it. Well has our father in heaven revealed to his children the measure and the strength of his love for them, by adopting the name which on earth stands for so much, and is at once so close and so dear in its meanings to those who have grown up in a household. Fittest and sweetest of all descriptive names for heaven is our "Father's house."

To the youthful daughter, in the vigor of her opening life, there come many opportunities of cheering her father. She can listen to his stories and make a chance for him to tell them, albeit they are familiar by repeated iteration to her ear. She can soothe him by small attentions when he is weary, play for him the music that he loves, sing the old tunes and songs which he prefers to later popular favorites. "Why are you giving so much time to musical study?" a girl was asked in my presence the other day. "To please my dear father," she answered. "Since my sister's marriage we have not had much music in the home, and papa missed it so much that I have laid other things aside and taken it up for his sake."

"My father is working too hard, his eyes are overtaxed and life is too great a burden to him, with so many of us to support, and so I, as the oldest daughter, have taken it on myself to relieve him of my expenses," said another bright young woman, who had gone into a mercantile establishment as bookkeeper.

One is grieved to the heart when forced to observe in the young people of a family impatience with their parents. What if the

latter are a trifle too conservative, what if their ways of speech and manner are a little old fashioned? Never shall there dawn a day when the love they lavished on the helplessness of their children and babyhood will not be equal to any strain the grown children may put upon it, strain of sorrow, strain of disappointment, strain, it may be, of shame. "Like as a father pitieth his children, so the Lord pitieth them that fear Him."

And a little more closely linked than even the father's tie to the son is the golden chain which binds him to his daughter in our blessed Christian lands. One of the darkest shadows over heathendom must ever lie here, in the fact that the revelation of what his woman-child can be does not come to the father in the pagan home.

Only Old Mam.

In the shadiest corner of the broad piazza a little old lady, over the crest of the hill that led up to woman's prime, was sitting in a low rocker that was lined with silken cushions.

It was, as she delighted to say, only Old Mam; but around her was woven the life of the entire household. She was the pivotal center from which radiated the plans of the boys and girls who loved her. From the time that their baby lips had been able to speak to her to that afternoon when she sat there in the gloaming, she had been the Alpha and Omega of their lives, the beginning and the end.

Old Mam had encouraged their little feet to walk, and when they had stumbled she had hushed their frightened cry; she had taught them how to lisp God's holy name, to ask for guidance during the hours of sunshine, to guard them as they slept through the dark hours of the night; the happy children loved her and as they had grown to manhood and womanhood, and were teaching their own babies they commenced to realize in at least a small degree what she had done for them.

But life's shuttle had been flying very fast, and as the Winters and Summers rolled together to make the scores, Old Mam had somehow let her feet grow weary; they were almost as uncertain as had been the baby

feet that she had helped to steady. The eyes that had been as bright as those of an eagle were, nay had become dim, and they could no longer count the leaves upon the trees that were far away, they could no longer hide the fact that without the aid of her glasses she could not see at all. There was formerly only a shadow of truth in the idea of the burden of the grasshopper, but now she had come to understand all about it. She knew only too well how the "keepers of the house trembled, and the silver chord can be loosed."

She seemed so frail and so little as she sat in the cushioned chair in that September sunlight, that it appeared as it had never appeared before, as if the red light of the gloaming shining upon her white hair was just a halo of glory encircling a finished life.

Old Mam never had meant to allow life to end for her with the harness off. She had intended that the very active life should drop away from her with just a sigh; that it should be a moment here, the next in the far-off country where there are no tired bodies to hamper the will to act that the soul dictates. But she had become so weary, so tired, had encouraged so many longings for rest, that even little Lossie had said to her that morning,

"Granma, is you so awful sick to-day? I thought you would come out to the barn with me. Jo says my new tumbler pigeons have some teeny, tinety babies."

"Not to-day, sweetheart. Old Mam's too tired; to-morrow perhaps she can go."

The child was so much disappointed that, as she knelt beside the chair, the slender hands smoothed away her golden hair as it was falling into her eyes, and with reverent voice there came the words,

"The throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads."

That all looks like a sad picture; but how sorry Old Mam would have been to have it made so. Why, after the wear and tear of her life, after the waves of sorrow that have rolled over her, there had come a great and wondrous change into the dim eyes; in them, from them the peace that indeed passes all understanding shone; and with it had settled a beautiful love that irradiated features

that had never held any beauty in them; they no longer had looked under life's cares to see how heavy they were; they had looked beyond, far beyond them to the time when seeing "face to face," and not through any intervening medium, she would sit down in the kingdom and look back over her earthly journey with wonder.

"And how is Old Mam to-night? Will she be quite ready for a nice drive to-morrow? There is every prospect of a beautiful day," said one of her elder children.

No answer came. And when he looked at the open eyes that were still turned towards the golden light that was fading away at the horizon, he realized in one agonizing moment that for Old Mam there could be no earthly to-morrows, that she was already where there was no need of any other light but that which the Lamb gives to the dear ones.

The One Who Stays at Home.

The wheels of the world go round and round,
In the press of the busy throng,
Morn with its matin melody,
And night with its vesper song;
The tides are out and the tides are in,
Like the sea with its ebb and flow,
For there's always one to stay at home
Where there is one to go.

Abroad on the highway's noisy track
There is rush of hurrying feet,
The sparks fly out from the wheels of time
To brighten the bitter and sweet;
But apart from the beaten road and path,
Where the pulse of earth runs slow,
There is always one to stay at home
Where there is one to go.

Over and over good-bys are said
In tones that die with the day,
When eyes are wet that cannot forget,
And smiles have faded away;
Smiles that are worn as over a grave,
Flowers will blossom and blow;
For there's always one to stay at home
Where there is one to go.

Always one for the little tasks
Of a day that is never done;
Always one to sit down at night
And watch with the stars alone;
And he who fights on the world's broad field,
With banner and blast and drum,
Little dreams of a battle gained
By the one who stayed at home!



Helps in the Sick Room.

The very thought of severe and protracted illness, especially through the intense heat of our long midsummer days, is not pleasant either to suggest or contemplate.

But that some of us, or those that are dear to us, are sure to pass through trials of this nature with the coming of every summer, makes us feel that it were well for all concerned to know how best to meet the needs of such hours and days with a knowledge of methods of making the invalid's discomfort as light as possible.

To live in pain and weakness is of itself hard to bear; but and to this the suffering that comes from the almost intolerable mid-day heat of July and August days, to one upon a bed of sickness, the situation is trying in the extreme.

To those who have seen loved ones made daily still weaker through such heat, and bearing with all possible patient endurance, the remembrance brings distress, and a wish to help others to keep about their invalid, or sick ones, as pure and cool an atmosphere as it is possible to bring into the sick room; and such is the import and object of this article, written from the experience of many weeks during the summer of '94.

The summer, as all will remember, was one of excessive heat, dry hot winds, and protracted drought. People in perfect health found the days all but unendurable. From eight o'clock in the morning until nearly six in the evening the hot air swept through houses with a blast as from a raging furnace, and how to keep the room of our invalid, who was fast wasting away, in a state of tolerance, was almost the sole thought of those most deeply concerned.

It was pitiful and heart-breaking to hear the murmurings in fitful catches of "The Good Shepherd," who would "lead him by cool waters and green, cool pastures new," "neath those ever green trees of cool and perpetual shade."

It was only in a measure that we could cool the air through the rooms, yet every day the thermometer was made to register several degrees lower in the rooms occupied by our invalid and his attendants than did the ones in other parts of the house.

To accomplish this, sheets, dripping wet, were hung at the open windows and at the outside doors, and early and late they were kept dripping, soaking wet. It took almost the time of one person to keep them wet. Quilts and flannel blankets were also kept saturated with water, and were hung upon the bedroom doors. They dripped constantly upon the carpets, and kept them very wet about the doors and windows, but no care was taken of that; in fact, those wet places all aided in keeping the atmosphere moist. Otherwise, the atmosphere had been so dry, hot, and filled with dust that the invalid could not breathe. Even at the best, every day of life was simple endurance.

Another invaluable aid in making atmospheric changes was the use of ice. A wash-bowl of ice was kept near the patient on the bed. Soft cloths were laid upon the ice to cool and gather moisture, and the patient's hands, face and head cooled and made more comfortable. And the very sight of the ice, so near at hand, seemed to temper the air to a more tolerant condition, so said our invalid.

Some of our physicians may not approve of so much water and ice about and in the sick room. Their objection is: too rapid and too constant evaporation, and they claim a consequent loss of strength to the patient. But really can one lose strength more rapidly from such evaporation than from suffering the exhaustion that follows the effort to breathe and live in an atmosphere like that of an iron foundry? We believe not.

Besides, our invalid's only release from all suffering we knew must come through death alone. There was no possibility of recovery. We kept him with us much longer by constant care in all directions than we could otherwise have done, though one may doubt the mercy and wisdom of this course. But can one let near and dear ones suffer more than there is need, so long as they can find or think of means to lessen their pain or discomfort?

If you have sick ones this summer, do try the wet sheet method of keeping cool your sick rooms.





WELCOME, BABY.

Welcome, Baby.

BY LIZZIE D'MOTTE CASE.

And so you've come, my little one,
 And brought your baggage, too,
 At least eight pounds, the papers say,
 Not much to boast of, true;
 Yet quite enough to warrant us
 In hoping you will stay
 Among your friends an honored guest,
 And loved for many a day.

And now what are you, little one?
 A star dropped from above,
 To shine with beauty in the lives
 And hearts of those you love?
 Or, from the flowers that lift their bloom
 In God's own garden spot,
 Has he just culled and given to us
 A sweet forget-me-not?

Or, from his kingdom's treasury
 Of jewels, priceless, rare,
 Has he a gem, untarnished, pure,
 Committed to our care?
 Or, from the land of deathless life
 Hast come, O timid soul!
 Your birthright immortality,
 Eternity your goal?

Sweet mystery. Your lips are sealed.
 These puzzling questions seem
 To you, perhaps, but mockery—
 You'd rather sleep and dream.
 Or, are you seeking answer from
 Spirits to us unseen?
 We question still. And ah, you smile!
 Angels are hovering near. O joy!
 We list, and catch their answer low:
 "Why, dear, you're mother's boy."

Aunt Mary's Story.

A METHODIST TRADITION OF THE PIONEERS.

When a little boy living in the metropolis of Kentucky, I used often to go with my father far southward past the heart of the blue grass country to visit his mother. Among the members of this old fashioned Methodist household, I recall with unwonted affection my great-aunt Mary, the wife of my father's uncle. Even in 1858 her head showed the "silver threads among the gold."

Even then I looked upon her as an old lady. And she was not, indeed, young. Fifty-three times she had watched the tender buds burst and the dead leaves fall upon the Kentucky hills. I loved the gentle old lady, for she was fond of children, and would tell me of the bears and Indians that used to frequent the forest glades around her father's cabin home. Besides, she sang in a way that charmed my youthful soul, and I can not to this day hear the familiar notes of "Amazing Grace" without the same sensations that possessed me when she would lull me to sleep beneath the locust trees that grew in my grandfather's front yard.

In 1870 I saw Aunt Mary for the last time in twenty-five years. I was then almost a man. The next year I went away to college. My own home was broken up. My father and mother were dead. My lines fell in a distant state. Time passed. Even letters and indirect communication ceased. Absorbed in the busy affairs of an active life, Aunt Mary became to me merely a sweet memory. But in my solitary moments the old songs she sang and the tales she told, often and often floated through the chambers of my heart, and again I would smile at the vivid pictures of my "Old Kentucky Home." For twenty-five years no word reached me of Aunt Mary. I wondered if she was dead, whether she had already learned to walk those celestial streets in gold of which she used to talk.

In 1894 a desire came to me again to visit the scenes of my childhood. I went. I shall not speak of the changes that had been wrought, nor of the people I found dead or still surviving. But, to my surprise, the warmest greeting I received was from Aunt Mary herself, still living, still alive, and now sitting, in the eighty-ninth summer of her life, beneath the ragged remains of those same old locusts. No gold now, only silver upon her aged head. She had ceased to sing. But one evening, beneath the mellow rays of an early southern moon, while a mocking bird chirruped gleefully from the barn top near by, and all the air was laden with the odor of wild flowers and new-mown hay, she told again, in tremulous voice, the story of little Stephen, with the recital of which, in the long ago, she had once caused me to sob myself to sleep.

Like one of our acquaintances of the same name, Stephen was a martyr—a martyr of the pioneer Methodists in Kentucky. His brief life was associated with the first Methodist Church in the state. I can not tell it as Aunt Mary did. I wish I could. She was not present when Stephen died, but her husband was. Only her own honest hearsay stood between me and the actual facts, and I give it in my own words as something more than mere tradition. Stephen was born in Virginia and was baptized long before he left the old state upon that toilsome caravan journey to Kentucky. Among the members of this same wagon-train of which Stephen's father was the leader, were Francis Clark, the first local preacher who ever entered the state, and John Durham, afterwards famous as the first class-leader in Kentucky. It is not strange, that soon after these sturdy Methodist men reached the charming blue grass country, they were found building a church and preparing to spread the faith they had learned to love in old Virginia. With their own hands they hewed the logs and built this church in the backwoods, the first of their denomination erected in Kentucky. How well they grasped the exigencies of the times, when they provided the little structure with convenient portholes, this simple narrative will show.

Little Stephen thrived on the frontier. He attended the school for two winters in the fort at Harrodsburg. At the ferry he aided his father in a substantial fashion, and many a time, when the men were away from home in the depths of the wilderness fighting back the Indians who seemed inclined to depredate upon the settlement, he was depended upon to man the rude boat and fetch over the pioneers who passed this way backward and forward between Virginia and the new settlement in Kentucky. He would follow the plow all day long without wearying, and was said to be an unerring marksman. He brought many a fat turkey to his mother, and, in the squirrel season, made sad havoc among the bushy-tailed bunries. In his bark canoe, made Indian fashion, he glided up and down between the bluffs of the old Kentucky River, as expert a little boatman as ever pursued the fish in this limpid stream.

Francis Clark preached few sermons in the little church, as long as Stephen lived, that he did not find the boy among the most attentive hearers, nor was any Methodist song lined out by Bro. Durham that Stephen's fresh young voice could not be heard high above all the others. And so it is not surprising that, when he was only twelve years old, the lad expressed a desire to connect himself with the church.

It was a lovely afternoon in October that Stephen joined the church. Bro. Clark preached his sermon on a text suggestive of the occasion, "Suffer little children to come unto me and forbid them not." What pen can depict the fervor of that Methodist meeting in the backwoods in 1786? Who can describe the ardor of the old Wesleyan hymns, then new songs, which made the rafters of the log church resound with praises to God?

In 1786 the Indians "had been quiet" in Mercer County. For a long time they had been seen but little about the Harrod settlement. But the people knew that at any hour they were likely to come again. The pioneers carried their trusty rifles with them wherever they went, even to church. Francis Clark, the preacher, and all the male members of his society, went to the services under arms.

Little Stephen had uttered his childish vows. The sun poured in at the cabin door, reflecting the mellow yellow light from the dying leaves of the twin beach trees that leaned affectionately over the cabin's eyes. Stephen stood upon a bench, his back to the opening. Bro. Durham, in stentorian tones, gave out the lines of "Rock of Ages, Cleft for Me." The child's noble face under the old cathedral-like light in the cabin, glowed with the religious inspiration of the hour, and he sang like a seraph:

"While I draw this fleeting breath,
When my eyes shall close in death,
When I rise to worlds unknown,
And behold thee on thy throne;
Rock——"

Suddenly the horses, hitched on the outside to the swinging limbs of the trees, snorted in alarm. There was a rattling of bushes and a rush of hasty feet; and then the sharp reports of a dozen guns startled the zealous Methodists. Every man clutched

at his rifle. Bro. Durham, who happened to be closest, slammed to the door and adjusted the strong hickory bars. Little Stephen fell forward on his face and the "Rock of Ages" died away on his lips. The men thrust their weapons through the portholes, and paid little heed to the sad scene behind them. Women did not scream in those days. Only Stephen's mother seemed oblivious to the peril without. She fell on her knees beside her precious boy and pillowed his flaxen head upon her bosom. The little back was bared and the young life-blood poured down upon the rough boards of the cabin floor. A gourd of water from the pail behind the door, pressed to his lips by some sympathetic female hand, was of small service to the little Christian. Bro. Clark, accustomed to these pioneer tragedies, readily caught the situation. He put down his gun and bent over the dying child.

"How is it with you, Stephen, my boy?" he said, half choked with emotion. "Is it well?"

The expression of pain passed from the lad's face. With one eager, wistful look at his mother, clutching gently but feebly at her apron, he gasped,

"Yes, I am well; I am going home. I can hear the angels' wings."

One little sigh, with a smile on his lips, and Stephen's spirit was gone.

"When I rise to worlds unknown,
And beheld Thee on Thy throne,"

whispered in the ear of the stricken mother brought unspeakable relief from the preacher.

It was past three o'clock when Stephen died. Until six the little congregation stood in siege. And while they watched they prayed.

"The Lord has given and He hath taken away," murmured the preacher.

And then they sang, even the stern men, standing at the portholes, sang these old Methodist hymns—some of them prepared by Wesley himself, having in mind, no doubt, the human throngs of London and Edinburgh. Little did he think that they would ever take the place of martial music in a scene like this, or inspire an heroic little band of his Kentucky followers with that fine courage which nerved the flock of

Francis Clark so sternly to face these cruel prowlers of the wilderness.

The "Methody fold" did not return to the fort at the usual time that afternoon, and a relief party had been sent out, which soon broke the siege and brought them in, bearing Stephen's little body upon a rough litter of green boughs.

On the following Tuesday morning he was laid away in sight of the cabin door, "on the old Kentucky shore." His mother planted a little cedar at the head of his grave, and, as long as she lived, tenderly cared for the wild rose that clung to the mound. But she has now been dead nearly a hundred years. The rose died, too. The cedar grew to be an aged monarch of the woods, and shaded man and beast long after the mound became level with the earth. Then the cedar died and passed away. And now only the dead, aroused from the shades, could point out the exact spot where little Stephen slept.—*St. Louis Christian Advocate.*

He Tried to Be Obliging.

"Let me see your Encyclopædia Nuxvomica, if you please," said a farmer as he stepped into a prominent book store of Pittsburgh.

"Yes, sir," replied the clerk, although he thought the enquirer looked like an unpromising customer.

Still he was polite, for the clerks had general instructions to treat all callers with consideration, and besides, this particular clerk had read somewhere of literary men with agricultural habits and of a granger-like appearance, and it was barely possible that the man now asking to see the encyclopædia was one of that kind.

It does not always do to judge people by the clothes they wear, nor to form conclusions from the hayseed which may endeavor to conceal itself cunningly in their hair.

So reasoned the clerk as he displayed all the twenty-four volumes of the Encyclopedia Nuxvomica to the investigative rustic, and expatiated learnedly on the dead loads of erudition which had been consumed in the production of the great work.

The farmer looked slowly and carefully through the volumes, one by one, and lis-

tened to what the voluble clerk said, but made no reply or gave any indication of a desire to add the set to his literary possessions. Finally the clerk asked :

"Were you thinking of getting an encyclopædia?"

"Oh, no," replied the farmer, "but I like to oblige people."

"Like to oblige people?" exclaimed the astonished clerk.

"Yes, I allers try to oblige people when I can, but sometimes it's mighty inconvenient, in the busy season, for instance, like it is now."

"But if you don't intend to buy an encyclopædia," said the clerk in an injured tone, "why are you wasting your time by looking all through those books?"

"Jist bekase I allers try to oblige, sir, even at some inconvenience to myself."

"I don't see how you are obliging anybody," added the clerk, as he sadly replaced the books in their box, and wondered if he had better call the police.

"Don't you?" asked the granger. "Well, I'll tell you. You hev a sign in the winder which says, 'Ask to see our Encyclopædia Nuxvomica,' an', as I allers try to oblige, I come in an' dun as the sign said, but there be some people as never appreciate when you do try to oblige 'em."

And the farmer walked out, resoving never to try to oblige the city people again.

A Rich Man on Riches.

The following story, says the *Wayside*, is told of Jacob Ridgway, a wealthy citizen of Philadelphia, who died many years ago leaving a fortune of \$6,000,000 :

"Mr. Ridgway," said a young man with whom the millionaire was conversing, "you are more to be envied than any gentleman I know."

"Why so?" responded Mr. Ridgway. "I am not aware of any cause for which I should be particularly envied."

"What, sir!" exclaimed the young man in astonishment. "Why, are you not a millionaire? Think of the thousands your income brings you every month?"

"Well, what of that?" replied Mr. Ridgway. "All I get out of it is my victuals and

clothes, and I can't eat more than one man's allowance, or wear more than one suit at a time. Pray can't you do as much?"

"Ah, but," said the youth, "think of the hundreds of fine houses you own, and the rental they bring you!"

"What better off am I for that?" replied the rich man, "I can only live in one house at a time; as for the money I receive for rents, why, I can't eat it, or wear it; I can only use it to buy other houses for other people to live in; they are beneficiaries, not I."

"But you can buy splendid furniture and costly pictures and fine carriages and horses; in fact, what you desire."

"And after I have bought them," responded Mr. Ridgway, "what then; I can only look at the furniture and pictures, and the poorest man who is not blind can do the same. I can ride no easier in a fine carriage than you in an omnibus for five cents, with the trouble and attention to drivers, footmen and hostlers; and as to 'anything I desire, I can tell you, young man, that the less we desire in this world the happier we shall be. All my wealth cannot buy back my youth, cannot purchase exemption from sickness and pain, cannot procure me power to keep afar off the hour of death; and then, what will all avail when, in a few short years at most, I lie down in the grave, and leave it all forever. Young man, you have no cause to envy me."

The fountain of content must spring up in the mind, and he who has so little knowledge of human nature as to seek happiness by changing anything but his disposition, will waste his life in fruitless efforts, and multiply the grief which he proposes to remove.

First Mouse—"Let's go out and scare that crowd of women. Are you with me?"

Second Mouse—"Better be careful. If they happen to belong to the new women crowd, you may get smashed."

"Why, Molly, how do you do? Don't you know me?"

"Yes, sir, I know yon. You are my papa's Uncle Ebenezer that he's named after, so that you'll die and leave him money enough to buy me all the toys I want."

The Light-House.

The scene was more beautiful far to the eye
Than if day in its pride had arrayed it;
The land-breeze blew mild, and the azure-
arched sky

Looked pure as the spirit that made it:
The murmur rose soft as I silently gazed
On the shadowy waves' playful motion,
From the dim distant hill, 'till the light-
house fire blazed,
Like a star in the midst of the ocean.

No longer the joy of the sailor-boys' breast
Was heard in his wildly-breathed numbers;
The sea-bird had flown to her wave-girdled
nest,

The fisherman sunk to his slumbers.
One moment I looked from the hill's gentle
slope,
All hushed was the billows' commotion,
And o'er them the light-house looked lovely
as hope—
That star of life's tremulous ocean.

The time is long past, and the scene is afar,
Yet when my head rests on its pillow,
Will memory sometimes rekindle the star
That blazed on the breast of the billow.
In life's closing hour, when the trembling
soul flies,
And death stills the heart's last emotion;
Oh, then may the seraph of mercy arise,
Like a star on eternity's ocean!

Grant a Man of Prayer.

BY BISHOP JOHN P. NEWMAN, D.D.

Grant was a man of prayer. It was on a Sabbath evening in March of that year when I called and found him alone with Mrs. Grant. I informed him that three hundred Methodist preachers, with their bishops, in conference assembled, had stood up and offered prayer for his recovery. His response was in accord therewith, and he informed me that a company of friends in Boston had leagued together to pray for him every day, and that the little children in the neighborhood had sent him word that they added his name in their little prayer when they prayed for "papa and mamma."

I saw his great eye moisten, and, in answer to my suggestion that we should join in this universal prayer, he responded "Yes" with emphasis. The Spirit of the Lord came upon us, and as we prayed for his soul, for the recovery of his health, and that his life might be spared until his work was done, at

each petition he responded "Amen." It was the hour of his surrender to God. That amen by that silent man was more significant than volumes by others. Thereafter it was his custom and habit to call to prayers. To an honored priest of another church he said: "I know and feel very grateful to the Christian people of the land for their prayers on my behalf. There is no sect or religion, as shown in the Old or New Testaments, to which this does not apply. Protestants and Jews, and all good people of all nations, of all complexions as well as religions, and all nationalities seem to have unity in wishing or praying for my improvement. I am a great sufferer all the time, but the facts you have related are compensation for much of it. All that I can do is to pray that the prayers of all these good people may be answered, so far as to have us meet in another and better world."

Grant was not a bigot. While he demanded religion as the safeguard of a free people, he accorded to all the largest freedom of faith and worship. He was without prejudice. He claimed that public education should be nonsectarian, but not irreligious. His famous Des Moines speech on education was not against the Roman Catholic Church, but against ignorance and superstition. The order issued during the war excluding certain Jewish traders from a given military district did not originate with him, but came from higher authority, and was not against the religion of the Jews.

In his private life he bore many of the fruits of the Spirit. He loved his enemies. Not as he loved his friends; but he loved them as enemies by doing them good as he had opportunity. On one of those delusive April days, when hope revived in all our hearts, I said to him, "You are a man of providence. God made you the instrument to save our nation, and he may have a great spiritual mission to accomplish by you, and may raise you up." In the most solemn and impressive manner, with a mind clear and purpose distinct, he replied, "I do not wish to proclaim it; but, should he spare my life, it is my intention and resolve to throw all my influence by my example in that direction."



Stamps Teaching History.

One of the best things about stamps is that so many of them, having great value for other reasons and in other ways, can be obtained at small cost. Fine collections of coins, or expensive bric-a-brac, can be made by the wealthy only. Many very fine stamp collections are the property of boys or girls, or of older people, in moderate circumstances. This small cost, combined with the great value of stamps as a means of giving wholesome and profitable pleasure, accounts for the great and growing popularity of stamp-collecting in this country and Europe.

The craving for knowledge is one of our strongest and certainly most worthy desires. Stamp-collecting ministers directly to this; its educational value is great already and is constantly increasing. The knowledge of modern historical events in a concise and definite form is one of the possessions of the thoughtful stamp collector. We have, in Spanish history, the futile insurrection of Don Carlos, 1873-75, clearly marked by the issue of stamps which he caused during those years, and the face of the pretender in our albums keeps the fact definitely in our minds. The change from King Alfonso XII. to the regency and the baby King Alfonso XIII., born in 1886, no boy collector will forget. Nor will the girls fail to remember that in 1891, soon after the death of old King William III., a charming girlish face made its appearance on the stamps of the Netherlands.

These are but two instances showing how recent historical events are recorded by stamps. There is scarcely a stamp-issuing country which does not exhibit on its stamps the changes of government since it began their issue. Fathers and mothers who have lived through these changes of government, but who may have forgotten the dates, will appreciate the means which their children have in stamps for preserving the knowledge in a definite and suggestive form.

It would not require much argument to prove the value of a collection of stamps as a means of education had they been in use as long as coins, for example. Think of having the portraits of all the emperors of Rome, from Augustus to the fall of the em-

pire, upon a series of stamps like our own United States issues, engraved by ancient workmen as skillful as our modern engravers! The simple and worn designs upon ancient coins would have small value as historical relics in comparison with such stamps. Had the invention of printing and the use of steam been events of two thousand years ago, we might have had such priceless relics. Now it is reserved for future generations of stamp collectors to glory in the rare and beautiful issues of the great American Republic, beside which Rome, in her palmyest days, was no larger than the pygmy to the giant. Stamps, as teachers of history, will be more appreciated in the future than they can be in the present.

The Gasoline Stove.

Despite the hue and cry relative to the danger of the gasoline stoves, they go steadily on gaining favor and ground, and for woman's sake we are glad to note the fact.

When we stop to think of the many housewives that for a lifetime roasted and toasted hands, face and brain over a scorching old cook-stove the whole summer long, we can not be thankful enough that "fate" placed us where we are in this progressive age.

Will those of the next generation look back upon us, we wonder, with the same pity for us that we feel for those gone before?

It hardly seems possible. For the modern conveniences of the day, planned and constructed for the betterment of woman's position as housekeeper and homemaker, could scarce be improved upon, we are led often to think. And among them all, most truly and duly thankful we are—first for the introduction to us of the gasoline stoves, and next for the many improvements that from year to year have been made in them. They have been greatly simplified and perfected, improved in appearance and utility, besides being made much safer, since the first one came into my own kitchen some twelve years ago.

However, from the first we believed them to have been practically safe in the hands of any woman who would use judgment in handling them, and we thoroughly believe

that every explosion or other accident that has taken place through the agency of a gasoline stove, might have been traced directly to the hands of a careless, thoughtless cook.

Gasoline is dangerous in the extreme, unless properly managed or handled. A stove can not have its burners aflame and the tank safely filled at the same time, and it is just such carelessness as this that has caused the loss of many a life and the destruction of many a home.

By the carelessness of my own hands, or, rather, from sheer thoughtlessness, did I once come very near laying our own home in ashes, and barely escaped death by burning. But the almost fatal mistake I made that day in the handling of gasoline was one of the worst pieces of carelessness ever known. I will not occupy space in telling of the how and why of this accident to several dollars' worth of kitchen articles and clothes, but will simply say we smothered the flames with strips of woolen carpet, and the flames in my own burning clothes were also smothered out. This is the easiest method of putting out a gasoline flame. Dreadfully frightened, I was not ready to discard from my kitchen this most useful and comfort-giving article of kitchen warfare, for the stove was not in the least to blame for all this trouble.

Still, many are so prejudiced against and afraid of these stoves that they will not admit one to the house. Men, especially, fear to trust one in the hands of their wives. But once let a woman gain possession of one, she is ever after not in the least inclined to give it up.

Gasoline is the least expensive of all fuels, when one has all her fuel to buy. Seventy-cents per five-gallon tankful is the usual price in small villages and towns, while in eastern cities (possibly western ones also) we hear it quoted at ten and twelve and a half cents per gallon. It is estimated that one gallon of gasoline will run one burner continuously for twenty-four hours. How, then, could one find a less expensive fuel, even at fifteen cents per gallon? One soon learns economy in the use of it, making one gallon do a vast amount of work; and the great beauty of it is that while one does work she can work in comparative comfort the hottest of summer days.

The tank of the gasoline stove should be

filled by daylight, and far removed from any fire, for the escape of gas from an uncovered vessel of gasoline is very rapid. The can itself is safer kept in an old outbuilding somewhere.

Keep the burners freed from the soot flakes that gather, and be careful not to overrun the cup beneath the generator, and you may safely count on the far-away distance of danger.

While filling and lighting the generator it would be well, and but little trouble, to place a basin of water underneath to catch the drops that often do run over. Then remove the basin before touching to the generator the lighted match.

The most perfect cookery and the most beautiful baking can be done by a gasoline stove; I wish that every woman in the land might own one.

Paul Revere's Ride.

The first imposing armed movement against the colonies, on the 19th of April, 1775, did not take the people by surprise. For ten years they had seen the possibility, for five years the probability, and for at least a year the certainty, of the contest. They quietly organized, watched and waited. As the spring advanced it was plain that some movement would be made. On Tuesday the 18th Gage, the British commander, who had decided to send a force to Concord to destroy the stores, picketed the roads from Boston to Middlesex, to prevent any report of the intended march from spreading into the country. But the very air was electric. In the tension of the popular mind, every sight and sound was significant.

It was part of Gage's plan to seize Hancock and Adams, who were at Lexington; and on the evening of the 18th the Committee of Safety at Cambridge sent them word to beware, for suspicious officers were abroad. In the afternoon one of the Governor's grooms strolled into a stable where John Ballard was cleaning a horse. John Ballard was a Son of Liberty; and when the groom idly hinted at what might take place next morning, John's heart leaped, and his hand shook, and, asking the groom to finish cleaning the horse, he ran to a friend, who carried

the news straight to Paul Revere, who told him he had already heard it from two other persons.

That evening, at ten o'clock, eight hundred British troops under Lieutenant-Colonel Smith took boat at the foot of the Common, and crossed to the Cambridge shore. Gage thought his secret had been kept, but Lord Percy, who had heard the people say on the Common that the troops would miss their aim, undeceived him. Gage instantly ordered that no one should leave the town. But as the troops crossed the river, Ebenezer Dorr, with a message to Hancock and Adams, was riding over the Neck to Roxbury, and Paul Revere was rowing over the river to Charlestown, having agreed with his friend, Robert Newman, to show lanterns from the belfry of the Old North church—"one if by land, and two if by sea,"—as a signal of the march of the British.

Already the moon was rising, and while the troops were stealthily landing at Lechmere Point, their secret was flashing out into the April night; and Paul Revere, springing into the saddle, upon the Charlestown shore, spurred away into Middlesex. "How far that little candle throws its beams!" The modest spire yet stands, revered relic of the old town of Boston, of those brave men and of their deeds. Startling the land that night with the warning of danger, let it remind the land forever of the patriotism with which that danger was averted, and for our children, as for our fathers, still stand secure, the Pharos of American liberty!

It was a brilliant night. The winter had been unusually mild, and the spring very forward. The hills were already green. The early grain waved in the fields, and the air was sweet with the blossoming orchards. Already the robins whistled, the bluebirds sang, and the benediction of peace rested upon the landscape. Under the cloudless moon the soldiers silently marched, and Paul Revere swiftly rode, galloping through Medford and West Cambridge, rousing every house as he went spurring for Lexington and Hancock and Adams, and evading the British patrols who had been sent out to stop the news.

Stop the news! Already the village churches were beginning to ring the alarm, as the

pulpits beneath them had been ringing for many a year. In the awakening houses lights flashed from window to window. Drums beat faintly far away and on every side. Signal-guns flashed and echoed. The watch-dog barked, the cocks crew. Stop the news! Stop the sunrise. The murmuring night trembled with the summons so earnestly expected, so dreaded, so desired. And as long ago the voice rang out at midnight along the Syrian shore wailing that great Pan was dead, but in the same moment the choiring angels whispered, "Glory to God in the highest, for Christ is born!" so, if the stern alarm of that April night seemed to many a wistful and loyal heart to portend the passing glory of the British dominion and the tragical chance of war, it whispered to them with prophetic inspiration, "Good-will to men, America is born!"

Gossiping in the Presence of Children.

A habit of indulging in gossip is pernicious in its influences and results over us all. "Pity 'tis, 'tis true," that we oftentimes give a willing ear to the stories circulating about our friends and acquaintances, and more is the pity that we are tempted too readily and yield to the temptation to tell these detrimental reports over again to other willing ears.

It is astonishing how thoughtless parents often are of their manner of speech before children. Children are very attentive listeners. They may seem to be interested in their play or their books, but, nevertheless, nothing said by their elders escapes their ears. Children like to hear what their elders are talking about, especially if the talk is carried on with a show of mystery.

Friends may speak depreciatingly of some other friend without a thought of the consequences, and perhaps without even a remembrance of the words spoken a few days afterward, but the child who hears it makes a memorandum of the sins of commission or of omission which are talked over, and thus an unjust prejudice is acquired, which the parent is astonished to hear expressed perhaps weeks afterward.

"What mother says must be so" is the argument a child uses to reason out the

wrong and right of things. Mother is the ideal of all that is true and just and good.

Think of this, mothers! What wonderful trust your little child places in you and your judgment and actions. Is it not a very serious matter to be a child's ideal of what is best and truest in motherhood? "Mrs. So-and-So must be a dreadful woman," reasons the child, who has heard that neighbor spoken of in a deprecatory manner. And if that neighbor has a child, what a show of superior goodness the child of the gossiping mother carries about with her hereafter when she mingles with Mrs. "So and So's" child! How pitifully she regards her in the light of her mother's depreciating estimate—it is such a dreadful thing to have a mother who does things which mother thinks are so bad!

Two thirds of the gossip circulated about persons is libellous, because it is untrue, and, if legally followed up, would prove a crime. The sad results of scandalous stories are often pitiful in the extreme.

We try to have our children acquire habits of truth and justice that will help them on in right living, but are we particular to teach them not to speak untruthfully or unjustly of their little playmates? When they come to us with a story which depreciates the good qualities of some little friend, do we counsel them not to tell over anything which will hurt the reputation of that child? Do we help them to acquire the habit of that charity which thinketh no evil of one's neighbor?

Two Most Formidable Enemies.

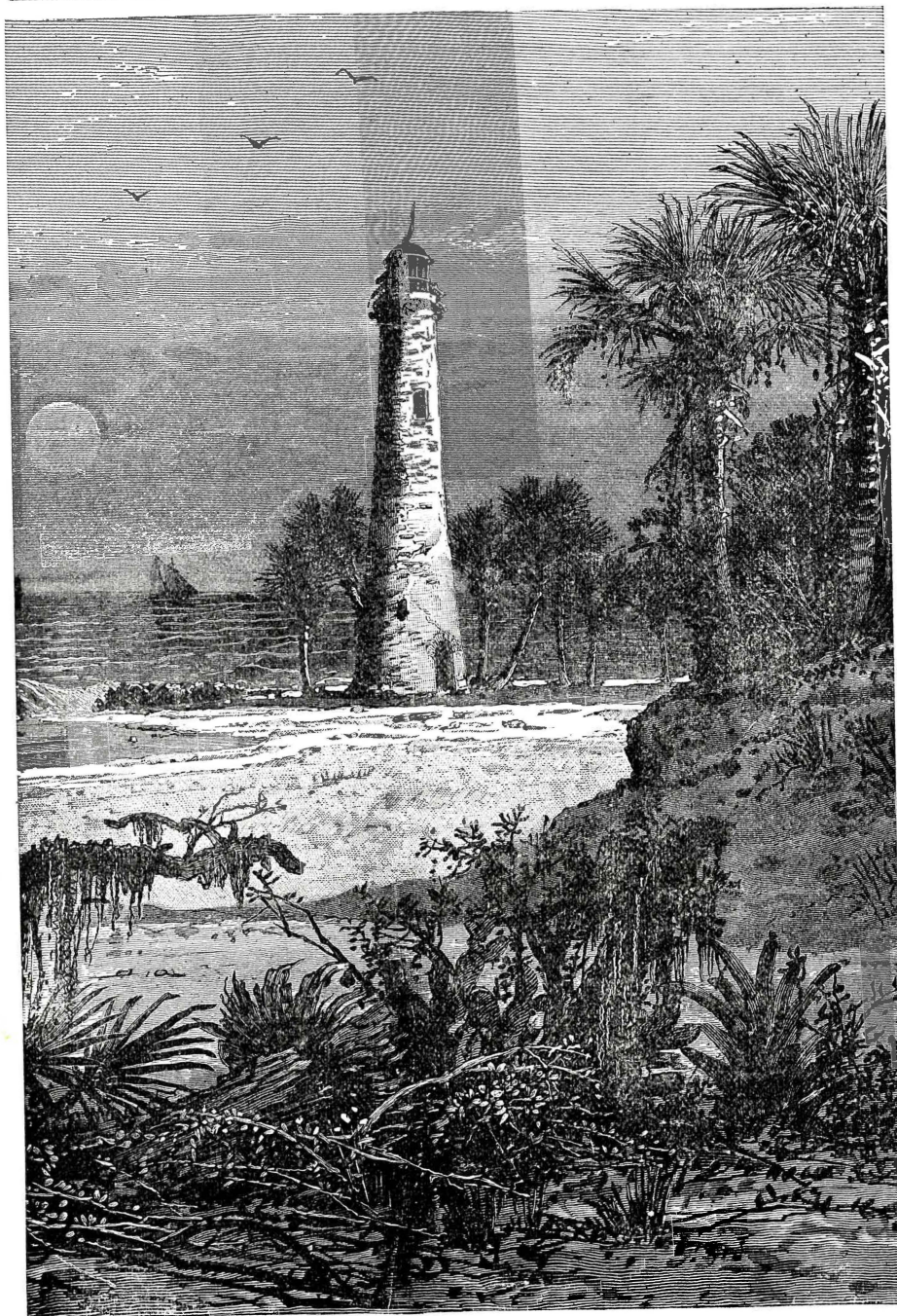
The two most formidable enemies of the national health are the Dollar Devil and the School Fiend. The former attacks particularly males, the latter females; but both sexes are more or less exposed to the malign influence of both evils. There is a popular goody-goody notion that late hours, fashionable styles of dress, prolonged dancing, and all the other follies of gay society, are the main cause of nervous wreck among women. But the truth is, that the leisure, pleasure-seeking class are comparatively free from nervous disease. The flower of American womanhood is wilted by overculture before

it comes fully into bloom. The long hours, the multiplicity of studies, the number of teachers—each striving to get the utmost out of the pupils—the craving rivalry to be well graded, the all devouring ambition to command a means of living, the hurried or neglected meals, the want of exercise and the fatal irregularity which it entails, the gnawing worry which murders sleep—it is these, and these alone, which condemn tens of thousands of American women to a life of misery and uselessness before they have ceased to be children.

It is a tremendous saying, from one speaking with authority, that as much domestic unhappiness is caused in America by nervousness among women as by dram-drinking among men. Yet such is Dr. Weir Mitchell's verdict. He holds that every girl ought to be examined as to her nervous temperament when about to go to school, and at frequent intervals afterward; that leisure, exercise and wholesome meals ought to be insisted upon; and that studies ought to be compulsorily diminished, or discontinued altogether, the moment the well known signs of overstrain appear. If girls are maintained in normal nervous condition until they are seventeen, they may study almost as hard as they please afterward without imperilling their woman's life. But let there be no mistake about it. Overwork and unnatural worry from eight or nine to seventeen mean ruin and wretchedness from seventeen till early death.

As for the Dollar Devil, its power is manifested in that widespread complaint which physicians call cerebral exhaustion. The American male stands the racket of the schools much better than the female. He takes more exercise, and he has not the troubles of puberty to contend against. But he meets his fate very shortly afterward. He goes to business far too young, and he straightway consumes his vital energy till nothing is left but dust and ashes.

A Dublin newspaper has an advertisement possibly more truthful than intended: "Wanted, a gentleman to undertake the sale of a patent medicine. The advertiser guarantees that it will be profitable to the undertaker."



THE LIGHT-HOUSE.

Two Millionaires.

I met them to-day, but not in the same place. One of them was in a private parlor in a fashionable hotel. As he was an old acquaintance, we had a long and confidential conversation. He told me of his early struggles after he left the school where we were fellow students—of his speculations, disappointments, and final success. He said:

"You know, Obadiah, how poor our folks were. I was disgusted with poverty, and determined to be rich. I went to California, worked in the placers, and saved my dust until I had enough to go prospecting. I staked out several claims, and thought I had 'struck it rich' again and again. But the ore failed to pan out as I expected. At last, however, I did get on a quartz ledge which went five hundred to the ton. I worked it deep enough to make a good show, then I organized a company and put the stock on the market. While it was booming I sold out and invested all I had made in government bonds. Here they are. I brought them from my box in the safe-deposit vault, to cut off the coupons. They amount to forty thousand a year. I don't want a foot of real estate, or any kind of property. I have just this package of bonds—taking it out of his bosom—so you see that I am free from care. My bonds are safe in the vault, and whenever I want any ready cash, I have only to go and cut off coupons."

"But," I said, "that bundle of paper in your bosom, which you say makes you a millionaire, has no intrinsic value. Those bonds are only promises. Suppose the signer of them should fail?"

"Why, man, they are United States bonds. The faith of the government is pledged for their redemption. They are better than gold or silver. My only fear is that the government may pay them at maturity. I would be glad to have them run as long as I live."

"So you are a millionaire by faith," I replied. "You don't see your real wealth, or handle it, but only pieces of paper which represent it."

"Yes, that is so; and while those pieces of paper represent the wealth and honor of the best government in the world, I am satisfied."

* * * * *

The other millionaire I found in the county poorhouse. I used to know him, too, in former times. He was a good boy at school. He grew up a bad man. But "whom the Lord loveth he chasteneth," and this old friend had a succession of financial disappointments, followed by broken health, until he was compelled to go to the paupers' home. He, of course, was without lands or material wealth of any kind, and yet he had—like the man in the hotel—a bundle of promises:

As I sat by him in his narrow chamber, he took from under his pillow a well-worn Bible. He held it up in his thin trembling hand, and said:

"Obadiah, people call me a pauper, but I am worth millions. Why, in this book, which I sometimes think that God has written expressly for me, there are more than three thousand 'exceeding great and precious promises.' I wouldn't exchange one of them for a \$50,000 government bond. The bond I would have to leave in a few years at the furthest, but the promises I shall take with me when I die, and claim them in the end where there is no more death. They are the bonds of Him who owns, not only the earth, but all the stars in the sky, and the worlds which roll round them."

As I walked slowly home after the second interview, and thought over the events of the day, I concluded that I would rather be in the place of the millionaire in the poorhouse than in that of the millionaire in the Palace Hotel. Both are rich in faith; but the basis of the confidence in one case is human, and in the other divine.

I am an enthusiastic patriot—I believe that our government is the best on the earth; but I would rather trust God—yes, a thousand times rather—than it. His wealth is boundless, his power is limitless, his truth is immutable, and his love is infinite.

"What lesson should we learn, Wendell," asked the Sunday-school teacher, "from this story of 'demoniacal' possession?" "One of the lessons we should learn from it," replied the little Boston boy, "is that the word demoniacal is accented on the antepenultimate."

Pecuniary Economy of Food.

Instead of the physical part of our nature being our servant, it is more and more becoming our master. The housemother, instead of being controlled by her intellectual nature, is governed by the animal nature of her family. If it is doughnuts, cake, pastry, pies that the family demand, doughnuts, cake, pastry, pies it is from Monday morning until Saturday night. The housemother, after a time, has a certain pride in saying, "I can do but little for my family, but one thing is certain—they have what they want to eat, and the best in the market;" and by "the best in the market," she means that they procure food for which the highest prices were paid. Such a housemother ought to learn to look at life from the farther end of the route. What has she stored in her brain for use in old age? "Kitchen lore?" What will her children say of her when she is worn out as their slave? "She made such good doughnuts?" What will she reply to the Master when he asks what sheaves she garnered for the kingdom? She will be forced so look at her empty hands, and mournfully say, "Lord, not one thing to show for my life-work! It is all eaten up."

There is wisdom in buying "the best in the market," but it is well to know what is best. Economy is not only honorable, but it is a religious duty to practice it. An old gentleman who was so wise and good that I often called him "General Gordon," used to go to the market and say, "I will take a nickel's worth of the round. That is about what we want, and the price suits my purse." This was one day; the next it would be something else, but always with the thought of true economy. He understood the elementary facts regarding food, nutrition and waste.

As a people our diet is one sided, and we eat too much—too much protein, tissue-building substance, and too much fat, starch, sugar. As fat gives energy, we are not to eat too little of this. American professional men eat from five to seven and a half ounces a day of fat; professional men in Germany from three to four and a half ounces. The average American eats from four to sixteen ounces, and the common people in Europe

from one to five ounces a day, of fat. Of carbo-hydrates (starch, sugar, etc.), we eat about three times the amount eaten by Europeans. Why we reject so much fat on our plates, and waste so much at table, is because nature protests against our one-sided, excessive diet.

A family of eight, where the housemother prides herself on her economy, spends twelve dollars each month for meat, making the amount for each member a day only five cents. Another family, with the same number in the family, spends four dollars a month with the butcher. Instead of rib-roasts are purchased pot-roasts; round instead of rib—and cooked over the fire, instead of in the oven; shin-bones at fifteen cents, which make a soup or bouillon for two meals, meat scallop one meal, and baked hash one meal. This instead of sirloin, and just as nourishing, at one-tenth the expense. Instead of fillets of fresh fish—that is, cut in slices, dipped in egg and bread-crumbs, and fried in hot fat—the fish is stuffed and roasted, the latter being more nutritious, more economical, and less labor. Indeed, all the food for the latter family—flour, beans, fish, meat, oatmeal, hominy, farina, potatoes, peas, cabbage, onions, beets, celery, oysters, milk, fruits, nuts, raisins, wafers—costs a few cents less than twelve dollars for the month.

The cheapest food is that which supplies the most and best food for the least money. The most economical food is that which is cheapest, and, at the same time, adapted to the wants of the eater.

Sometimes there is a sacrifice of pride and a certain amount of principle in purchasing any but the highest-priced articles—as in the purchase of flour. We have found in the West that a certain brand of hard wheat, selling for two-fifths less than highest-priced flour, will make as nutritious and nearly as fine-looking bread as that made from the highest-priced flour. We learned the fact from a physician's wife who is particularly dainty and nice in regard to the food which comes on her table.

The average income of families in this country is \$500 a year, and with the average family half of this goes for food. If the question of economy in food were properly understood, this item of expense could be

lessened nearly one-half. The great trouble is lack of knowledge in knowing what is the most nourishing food, and in knowing how to purchase so as to avoid monotony of diet. Even those who want to economize, do not know how.

Physiological chemistry has not yet shown us the best food for the brain, but we know the brain-worker requires less food than those who take muscular exercise. The average workingman needs each day twenty-eight one-hundredths of a pound of protein and 3,500 calories of energy. Beans and oatmeal are rich in protein, while pork has very little. The gluten of wheat, corn, and potatoes also is of protein compounds. The chief nutritive constituent of fish, eggs and lean meat is protein. Albumen and casein of milk also are protein compounds. Carbohydrates (starch and sugar) are found in potatoes, wheat, corn, butter, etc. Rice, when cooked properly, is much the same in its nutritive constituent as potatoes. Flour which has not lost its gluten, or flesh-forming element, leaving but starch, is rich in protein. The whole wheat flour is the best, and can be procured in every city. For bread from the bake-shops we pay about seven times what it costs to make a better bread in our own homes.

The question of fuel ought to come into this subject of pecuniary economy of food. We know of a pretty church where a few good people were disgusted with the arrangement for heating the building; so, ten years ago, they discarded the furnace and put in five parlor stoves. They were neat and pretty, and were set up close to the flue, each with a short funnel. "Warm the church?" Oh, no; but they were pretty to look at—at least, as pretty as a stove usually is. One cold Sunday in February the mercury persisted in remaining below fifty degrees in that church. During the week following an interested member of the church had those pretty parlor stoves taken out and different stoves put in, which made the atmosphere seventy degrees, and burned, instead of nineteen hods of coal, less than six. In ten years about \$800 worth of coal has gone directly out of the chimneys of that church, doing no one any good.

A good steel range is the most economical stove that can be put in the kitchen, if care is

taken not to burn it out or send all the heat up the chimney. When cooking is to be done, utilize both the top of the stove and the oven at once. Do not build the fire until just before needed. If there is a fire kept in the stove from fall until spring, an extra damper in the funnel, partly closed when the stove is not needed for cooking, washing or ironing, can save quite a large proportion of the fuel. A little thought and care makes a great difference in the size of the coal bill. Queens have dissolved pearls and ground diamonds to excite the envy of the world, but the sensible woman of the nineteenth century looks upon such acts with loathing; but were those acts of greater folly than to put the black diamonds into our stoves and consume them, receiving therefrom no adequate return? Can we not almost see Ben Franklin turn in his grave, and say to our extravagant nation:

"A penny saved is two pence clear;
A pin a day's a groat a year."

"I Can't Afford It."

A person, being applied to in behalf of a benevolent object, said: "I approve the object. It ought to be encouraged, and I am sorry I can not aid it. But so it is. The calls on me are so many, and my means are so limited. I can not afford it."

Now it may be he is mistaken. Perhaps he can afford it. The heart is very deceitful. But admitting that he can not afford it, as is often the case, yet does this excuse him? By no means. There is another question to be considered—Why can not he afford it? What if he has not the ability, provided he might have it? Now, for the cause of the inability.

1. Perhaps he does not earn as much as he might. In that case, his not being able to afford it is no excuse. All he has to do is to earn a little more—work a little longer, or a little harder, and there will be no difficulty. And why should not a man earn to give, as well as to eat, drink and wear? Are these last more blessed than giving? Besides, God has commanded us to work that we may be able to give: "Let him labor, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4. 28).

2. Perhaps the case may be that he does not save as much as he might. The person of whom I now speak is not idle—he earns enough, but he does not save enough. Hence his inability. By proper economy he might not only comfortably support himself and his family, but also have to give to the cause of the Lord. Economy is as truly a Christian duty as industry.

3. But perhaps I have not suggested the true cause of the inability. If, however, the apologist will not think me impertinent, but will allow me the liberty of a little survey and criticism, I think I can ascertain why he can not afford to give. Excuse me for scanning your person and premises. O, I see why you can not afford it. You wear and live your money. Your dress is rich and stylish. Those rings and pins and bracelets are very beautiful. That chain and seal are of very fine pattern and quality. You use tobacco, I see. Your house is elegantly designed and furnished. Your wife sets a splendid table. That is a fine-toned, beautifully finished musical instrument. “Well, what of all this,” you say; “does not God give us richly all things to enjoy?” True, my friend; and it is not my purpose to say to you take off any of your fine clothing, or indulge yourselves less in the comforts of this life; but while you dress and live as you do, pray, for consistency’s sake, do not plead that you are not able to assist in lifting the world upward to God. Or, if you will excuse yourself, tell the whole truth: “For my pride, or luxury, or feathers, or tobacco, I can not afford to give.” But here is one who dresses and lives very plainly; yet he can not afford it. Why not? How many acres did you say you own here? O, I see; like the man in the gospel, he is burying his talent in the earth.

Friend, hear me: You can afford it, if you will. If you have not the ability, you can acquire it. You can earn more; or you can save more. You can spend less. You can afford it out of your furniture, your dress, your table, your business; or perhaps over and above it all. You can afford it, and you ought to afford it. You must afford it. Come, now, and resolve that you will. Say no more, “I can not afford it,” but “I will afford it.” You can afford to indulge yourself when you wish—to take your pleasure,

to gratify your wife or children. And can you not afford to feed the hungry, to clothe the naked, and to send the balm of life abroad into a diseased and dying world? It is very strange! Are you a Christian?

As for me, I can not afford not to give; there is so much gain in giving, so much loss in not giving, that if I can not afford anything else, I must afford this. Some say they are too poor to give, but I am too poor not to give; and, moreover, I can no longer afford to give so little as heretofore I have given. Indeed, I must sow more bountifully, for I want to reap also bountifully. This stinginess in the use of seed-money is not good policy.

Maud's Experience.

In view of the desire for situations, and the increasing tendency of our girls to seek employment in the cities, I give the following experience. It is a true story. Of course names are changed:

“O, just see this advertisement; it is just what I have been looking for, I believe.”

And the speaker, a tall, well-formed blonde girl of about eighteen, comes to her mother's chair with the — Weekly, whose columns of “Help Wanted” she had been eagerly scanning.

“What is it, dear? I hope it is something practical, for you have been looking for a place for so long, and we do need the help so much, since your father's health has been such that he can not preach, and I have become such an invalid. But I will not worry, for God will provide.”

“Yes, I know, mamma, but listen to the offer,” said Maud with the impetuosity of youth and ambition:

“Young ladies can learn of a most lucrative employment by calling at N. — North — Street, of ——. No experience needed. Those from the country preferred. Remember, good wages assured.”

“You see, mother, I expect it is a chance to canvass for some book, and they want us to call and get the outfit, so as to judge, from personal observation, whether one is liable to be a good saleswoman. Of course, if the work is not all right, I shall simply decline to canvass for it.”

"Why don't they 'prefer' city girls?" queried a younger sister, curiously reading the advertisement over.

"Why—I—don't know. Yes, I have it. I suppose the city people get all such books from the book stores, so would not buy; and city girls would not want to go out into the country towns."

Promptly on time, "Miss Maud Hamilton," as distant acquaintances put it, "Our Maud," as home friends lovingly said, stepped into the waiting room, and up to the little window of the small country town station, and asked for a "return ticket" for ——. The agent remarked to the next purchaser, who, being an acquaintance, stopped for a minute's chat: "Mighty nice girl, that. Mother an invalid. She is smart as a trap. Helps care for old folks."

So Maud was whirling through a pleasant stretch of country; now there were cultivated fields on either side, now a herd of cattle grazing peacefully undisturbed. Again there were strips of forest on either hand, where spreading beeches, beautiful maples, towering oaks, joined hands with hickory and ash, and the lesser cousins that filled nooks.

As Maud gathered up her things, preparatory to leaving the train, she presented a trim and neat appearance, with her plain, well-fitted traveling suit, small hand satchel and parasol. Everything neat and suitable, from her hat crown to the low heels of her common-sense shoe. When the train reached the city, her first impulse was to take a street-car or hack for the address given in the advertisement, which she had cut out and carried in her purse. Then a healthy appetite asserted itself, and she very wisely concluded to go to a hotel and get her dinner first, for she could not return till late in the afternoon.

Then, as she related it afterwards, as she was settling with the clerk for her dinner, she noticed what a kind, fatherly-looking, elderly man he was, and a good angel seemed to whisper, almost audibly, Show him that advertisement, and ask about the firm. At first she hesitated, then passed the slip of paper to him, and asked if that firm were reliable, saying she was in search of employment, and had come from out of the country to answer that advertisement.

The gentleman read the slip; then, after one quick, scrutinizing glance, which told him better than words of the innocence and confiding nature of the blue-eyed girl before him, he replied slowly and with evident feeling,

"My dear child, as you value your innocence and self-respect, take the first train for home, and be thankful you showed me that cursed advertisement; for if you had gone there alone and unprotected, as you are, there are about nine chances out of ten that you would never have left there, for it is one of the worst houses of infamy in the whole city.

"There, child, don't try to thank me," as Maud, white to the lips, tried to speak. "It is only what I should want some gentleman to do for my girl if she were in your place. Just stay here in the hotel parlor until train time, and here is an interesting book to while away the time with."

And as she told the story to her mother that night, she shuddered; then added, after a little pause,

"It was the answer to your good-bye wish, I believe, and God did indeed protect me."

A Lucky Blank.

There was a look of eager expectancy on Tom Amber's handsome face as he came into the half-filled train that morning. Slipping into an empty seat just behind a quiet-looking middle-aged man, he took a letter from his pocket, and in a deliberate way proceeded to open it. As soon as his eyes fell upon the printed form he unfolded, his face clouded ominously, and, crushing the offending missive in his hand, he muttered,

"Just my luck! I might have known better than to put confidence in anything Jake Mooney recommended."

"Something gone wrong, young man?" asked a voice in front of him, and, with a blush, Tom glanced up into the kind eyes of the unpretending stranger he had noticed when he came in.

Tom was not in the habit of making confidants of strangers, but there was something in his neighbor's face that disarmed suspicion, and he answered politely,

"Well, yes. An acquaintance persuaded me to invest in a little business concern out West, but instead of receiving the big check I have been expecting, I have drawn a blank."

Tom colored guiltily when he referred to the business concern, but without appearing to notice his embarrassment, the gentleman seized his hand, and shaking it vigorously, said,

"Allow me to congratulate you on your good luck."

"Oh, you are mistaken," exclaimed Tom. "I have nothing left from my last five-dollar bill but this bit of worthless paper," and he held out the printed form for the stranger's inspection.

"And your experience," the man added as he took the paper offered.

"I would sell that very cheaply," remarked Tom. "Such experience does not count for much, particularly when it leaves you with an empty pocketbook."

"And yet it may prove the most valuable lesson in your life," urged the stranger. "This is nothing more or less than a lottery ticket, called by another name in order to cheat the Government, which has excluded all such fraudulent matter from passing through the mails. In the eyes of the law it is a crime to take such matter from the post office as well as to put it in the mail."

"Perhaps you are right," admitted Tom, looking confused. "But I never looked upon things in that light."

"I thought not; I thought not," said the stranger. "It was your first departure from the line of right, but if you had been successful, it would not have been the last. If you had found out that you could increase your earnings a hundred fold by chancing on a lucky number, you would never have been content to go back to the slow, old-fashioned, but honest, way of earning your bread in the sweat of your face."

"I am afraid I should not," Tom admitted, and then as if to partially excuse the mistake he had made, he added, "I am only an errand boy in a firm that does not pay big wages and is slow in advancing its employes, and as I want to make something of myself, I thought I might get a lift in this affair as did my friend who advised me take the

risk. He drew a five hundred dollar prize on the very first dollar he invested."

"So much the worse for him, poor fellow," returned the kind-faced man, shaking his head gravely. "There is nothing that pays so badly in the long run as dishonesty. Remember that. The way of the transgressor is always hard. There are snares and pitfalls all around him. Even if he chances to escape them, and gets money and keeps it, do you think he can have any true satisfaction in its possession?"

"No, sir, I don't," Tom answered earnestly.

"I believe that you mean to live honestly now, whatever happens," said the stranger. "And though we may never meet again, I wish you every success."

"I will keep to the old way even if I starve," exclaimed Tom emphatically, and he has kept his word.

Hot Water in Infantile Diseases.

One morning not long ago, I was called to see a three-months old, bottle-fed child, and found it in convulsions. It was emaciated and the convulsions were evidently due to the non-assimilation of its food. Previous to this, with the exception of a slight irritation of the stomach and bowels, it had appeared to the parents perfectly well. When the convulsions ceased, it commenced to vomit and purge. It could retain no kind of nourishment, not even cold water; and medicines did not seem to do any good. As a last resort I ordered all the hot water it would drink, given from a nursing bottle, and nothing else except a nervine when the child was threatened with spasms, several of which it had after I was first called.

This was continued for twenty-four hours without any other nourishment, the surface of the body being sponged every two hours with tepid water. It vomited the first bottle of hot water, but retained the second one, and had the most peaceful sleep it had for a long time. The condition of the bowels gradually improved and vomiting gave but very little trouble.

At the end of another twenty-four hours, a teaspoonful each of cream, lime water, and water was given every hour, then egg-water,

and finally condensed milk. This, however, was an extreme case; the parents expecting the child to die, yet it made a good recovery.

Another child five months old that had suffered from intestinal pain from birth, crying the greater part of the time excepting when nursing, had cried so long and loud one night that it had no voice the next morning, and the parents were almost frantic. It had some fever, the lungs slightly congested and the bowels were hard and tender. I ordered poultices, also gave some medicine, but it continued to cry. It refused the breast and seemed in great agony. After a while I had the parents get a nursing bottle and give the child hot water. He drank it as if he knew it was the very thing he had been crying for, and continued to take it in large quantities which gave him instant relief. Once since he had an attack of vomiting and purging, but hot water was given him with good results.

Another child who had been well nourished, and yet was crying nearly all the time, was given hot water between nursing periods, which cured it completely, after paragoric, etc., had failed to give it relief.

The importance in all gastric and intestinal trouble in adults of rendering the entire alimentary track aseptic, is now almost universally acknowledged; and the results from this method of treating these frequent and distressing diseases, have been so satisfactory that I can recommend it in all similar affections in infants.

Theoretically, nothing could be more rational, and practical. The results have been beyond my most sanguine expectations. When a child is vomiting, when its life seems to be leaving it, there is an irresistible temptation to support it by giving it nourishing food; and yet, experience should teach us that all food should act as an emetic or a purgative, and if it does not so act, it is useless; the assimilative functions are all suspended, and secretions and excretions are perverted. Hot water, here, is a stimulant, an antiseptic, a sedative and a food.

Water will support life for a long time; transfusion of saline solutions has rescued individuals from the grave, and, if the stomach of the vomiting and purging infant be filled with hot water for twenty-four hours, withholding all food, and then, in small and

easily digested quantities, at short intervals, give nourishment, it will very often rescue it from the grave.

Commence with pure hot water (as hot as can be borne), then add a little salt, and, when necessary, a little sugar. One will be surprised to see how greedily the little ones will drink it, preferring it to the breast; and it will produce a quiet and peaceful sleep, and the extremities that were previously cold and clammy, will become natural and warm. The above are only a few cases which I might mention; in fact, there are few diseases of infants in which the use of hot water will not prove a valuable aid.

If my experience and remarks will induce fond mothers to give hot water a fair trial in stomach and bowel troubles of their babies, I am quite certain what the verdict will be, and I shall consider that I have not written this article in vain. Do not poison your children by giving them such mixtures as laudanum, paregoric, cordials, soothing syrup, etc., but give nature's own remedy, hot water.

Thine Eyes Shall See the King in His Beauty.

I shall see the King in his beauty,

In the land that is far away,
When the shadows at length are lifted,
And the darkness is turned to day.

To behold the chief of ten thousand,
Ah! my soul, this were joy enough;
'Twill suffice for making my heaven,
That the lamb is the light thereof.

Who can tell the rapturous meeting
When the Lord shall gather his own?
With one sight all eyes are now ravished.
The Lamb in the midst of the throne.

Oh! to none will the King be a stranger
Of the throng who bow at his feet;
For the hearts of the saved will know him,
By the prints of the nails in his feet.

I shall see him. I shall be like him,
By one glance of his face transformed,
And this body of sin and darkness
To his own bright image conformed.

—A. J. Gordon, D. D.



A LETTER FROM AMERICA.

The Light on the Roof.

BY GEORGE BANCROFT GRIFFITH.

The light on the old brown mossy roof
 Through a chink like a diamond shone,
 Where the woodbine spread its fragrant woof,
 As I lay in my cot alone.
 The white doves came with noiseless tread,
 With a soothing low refrain,
 And crouched on the sill near my curly head,
 Their pink bills tapped the pane !

When the silver shield of the moon hung low,
 Half dreaming there I lay,
 And thought it a boat as I heard the flow
 Of the streamlet far away :
 As a fairy torch each little star
 Above it did appear,
 And the shadow guide by its glist'ning spar
 A playmate once so dear !

With its breath and smile the climbing rose
 That nodded far below
 Would welcome me from sweet repose—
 Ah ! that was long ago,
 The light on the humble old brown roof,
 And in the window too,
 From their cheer no heart stands aloof,
 Or from home's inmates true !

I would give it all had I the store
 Of a monarch rich and grand,
 To feel a rain pearl drop once more,
 Or the touch of mother's hand
 Upon my brow in that attic dim,
 Or see one golden ray
 Stream through the shingle's broken rim,
 The dawn of youth's glad day !

Blind Men's Victories.

A unique career was recently brought to a close in the suburbs of a great American city. It was that of a man totally blind from early childhood, who, by force of an inflexible will, had succeeded in becoming a scientific anatomist.

Although deprived of sight, he trained himself by muscular exercise to be an athlete. The loss of one sense only strengthened his determination to preserve all his other faculties in the freshness of perfection.

His own success in muscular exercise brought a group of young men around him,

and before he was twenty-one years old he was a training-master for athletic sports of every sort. He opened a gymnasium with apparatus designed to carry into practice theories of his own respecting the development of the human body.

He taught large classes, led in exercises of all kinds, and performed the most difficult feats with unerring accuracy. His facility in using the apparatus and moving about the gymnasium was amazing. Visitors could hardly be convinced that the expert and fearless teacher was absolutely sightless.

His gymnasium was gradually converted into a school of health. By physical exercises conducted under his supervision, he undertook to remedy deformities of body, and to cure patients afflicted with diseases of lungs, digestion and disordered nerves. He became in fact, if not in title, a physician of recognized skill, and applied many original theories to the treatment of diseases, devoting the best years of his life to a minute study of the mechanism of the human body, with a view to remedying the physical defects of other men.

Whether it is the blind boat-builder designing the finest yachts, or the blind entomologist making scientific discoveries, or the blind statesman discussing in Parliament the intricacies of finance and conducting the most laborious executive department, only the most resolute natures can win such victories as these.

Mr. Fawcett, when he met with an accident in his youth by which he lost his sight, was a student with an ardent ambition for public life. A weaker nature would have given up the fight as hopeless, but with unflinching courage he followed the career he had marked out for himself. He continued his study of political economy by the aid of other men's eyes; trained his memory until he could carry complex tables of statistics as easily as other men could read the figures from the printed page, and achieved great distinction as a universal professor and a political leader. So complete was his conquest of infirmity that Mr. Gladstone was the only man who could rival him in Parliament in the exposition of statistical questions.

"I well remember," wrote Mr. Prescott, the historian, "the blank despair which I felt when my literary treasures arrived and

I saw the mine of wealth lying around me which I was forbidden to explore."

He was virtually blind, but with unconquerable patience he went on with his work year after year.

Be Kind to Mother.

It is said of one of the monarchs of Germany that he was one day annoyed at ringing his bell more than once without receiving an answer. On opening the door of his cabinet he was surprised to find his page fast asleep in a chair. His first impulse was to awaken and rebuke him. On approaching the sleeper, however, a playful thought seized his majesty (for kings are but men), and he resolved to amuse himself a little at the page's expense. Seeing a paper projecting from the boy's pocket on which something was written, his curiosity was excited. So he quietly leaned forward, stealthily extracted the letter and retreated into the royal apartment. Taking his seat he opened it, and with a gleam of amusement in his eye he commenced reading it. The letter was from the boy's mother, and was as follows:

MY DEAR SON: I return you many thanks for the money you saved from your salary, and sent to me. It has proven a very great help to me. God will certainly reward you, my dear boy, for it, and if you continue to serve your God and your king faithfully and conscientiously, you will not fail of success and prosperity in this world.

From your loving mother,
MARY ———.

By the time the king had finished the letter his amused look had given place to an expression of admiration, justice and benevolence.

"Worthy boy!" he exclaimed, "and equally worthy mother! The act shall be rewarded." And then, stepping softly into his closet, he fetched a number of coins, and put them, with the letter, into the boy's pocket. After this he rang the bell violently, which brought the page into his presence.

"You have been asleep, I suppose," said the king.

The page stammered out an excuse; and in doing so he put his hand in his pocket and felt the money. Pale, and with eyes

full of tears, he looked at the king imploringly.

"What is the matter?" said his majesty.

"Oh," replied the boy, "somebody has contrived my ruin. I know nothing of this money!"

"What God bestows," resumed the king, using a German proverb, "He bestows in sleep. Send the money to your mother, and tell her that I will take care of both her and you."

Worries.

If to worry and fret continuously gained us anything in this world we would be justified in it; but we know full well it does not profit us and therefore it is a complete waste of time and nerve force and, more than that, ruinous to one's disposition, besides being detrimental to those about us. Don't worry about anything, is good advice. It does not follow, however, that one should not reflect at times over certain acts of daily life and business transactions, but there is a great difference between wholesome reflection and foolish worry. There is an old saying, "Light loads carried far grow heavy." And thus it is that our daily worries often cause us much distress. Even at best one's regular life is not marked by many great joys or great sorrows.

God sends us all some. We could not endure excessive joys and retain our mental balance, nor could we deep sorrows, as our very hearts would be so wounded and we would be so utterly crushed as not to survive the trials. It is said that man is born unto trouble and, though it be true that God does send us many little trials, we also make many more for ourselves. We suffer so many things to discomfort and vex us when a little common sense and diligence might put them all to right. If we would put our worries and troubles, real or fancied, behind us, keep our mercies and blessings before us, and determine to see them constantly, we shall soon show brighter faces to our friends and feel infinitely happier ourselves. It may seem easy to say, "Don't worry yourself," but when trials and disappointments come to ourselves, then we realize it is no easy matter to make the best of them and that leads us to think of the reason for our worries.

When we meet with annoying things we give evidence of patience or impatience. When disappointments come into our life we are submissive or rebellious. Again it is our pride that is affected, and thus it is, if we view our daily worries in this light, how valuable the lesson for us to learn. Better be patient, submissive, meek and contented with our lot and condition wherever we are and get all the real good we can out of life. Over-work causes worry whether in one walk of life or another, and now, as we approach the warm season of the year and the time of rest and recreation to so many who have spent much valuable time in study and work, let us hope that all such will indeed rest and recruit, and be enabled through sensible thinking and reasoning to put aside worry for the time being at least. Enjoy to the fullest the treasures you will discover in your paths if you will allow yourself free rein in studying nature. Make, each day, a resolution to see the beauties and help others in that direction. God's gifts are munificent and everywhere abounding. As you see these gifts—talk of them, it is one of the surest ways of forgetting oneself and one's worries. The longer you live the more you will realize that the summer skies are fairer and scenes are dearer from present enjoyment and past memories. Life is sweet and precious to all who are in the best frame of mind, which is the natural accompaniment of a healthy body.

Fight with Indians.

One of the bravest defences ever made by settlers against Indians was one in which not a man figured, nor any boy above the age of fourteen. It took place on the banks of the White Man's Fork of the Republican River, in northwestern Kansas, in 1867, on the occasion of the last great Indian uprising in that part of the country. The story is frequently told at firesides in Kansas, where most of the survivors of the fight live at the present day.

It was in June, in the year named, when a band of Indians under the sub-chief Little Bear, swooped down on the settlement on the White Man's Fork and separated from the rest of the village a party of men who were on the lookout for them. Though the white men fought bravely, they were driven away by the overwhelming force of the Indians.

In the centre of the settlement there was a hut or cabin belonging to a man named Carter, which had been built in such a way as to afford some defence against an Indian attack. It was twenty feet square, one-roomed; its sides were of cotton wood logs

and its roof of poles, sods and stones. There was one door and one window, protected by shutters, and there were loopholes all around to shoot through. Though the sides were not bullet-proof, the cabin afforded some protection, especially as it stood in the midst of a cleared field.

In this cabin seven women, two boys of fourteen, and several small children took refuge. They had four rifles, a shot-gun and three revolvers, with plenty of ammunition; for the surplus ammunition of the whole community was stored in Carter's cabin. It had rained steadily for two days before, and the roof of the cabin was thoroughly soaked.

As soon as the women and children had gathered in the cabin, a resolute woman, forty years of age, a Mrs. Wellman, assumed command. She saw that the Indians were at the time busy with the other party and in pillaging the outlying cabins. She set the two boys to filling two barrels of water, and then to wetting the sides of the cabin, so that it would hardly take fire if a fire were built against it.

Then the ammunition was made ready, and a pit was dug with shovels in the middle of the earthen floor, into which the children could be put, out of range of bullets which might fly through the house.

And now Little Bear and his Indians dashed up with a white flag. Advancing to within thirty feet, the chief called out that he knew they were only women and children; that if they would surrender their lives would be spared, but if they resisted they would be put to death. Mrs. Wellman replied resolutely that they would not surrender.

The Indians waited half an hour. They counted upon the "weakening" of the women. Little Bear summoned them again to surrender, but they refused again. Then the Indians opened fire, and the women and the boys answered it.

The Indians began encircling the cabin, yelling and firing. Several bullets came through, but no one was hurt. Darkness came on, and during it the Indians dug rifle-pits as near as they dared, and remained in them, firing sharply. Several of them were hit by the besieged party as they were at work.

For three long days the siege was kept up. The two boys did excellent shooting, and Mrs. Wellman blazed away ceaselessly. At least a dozen Indians were killed, and several others wounded. Many bullets came in. The small supply of provisions in the hut gave out, then the women fed their children and went hungry themselves.

At the close of the third day the Indians fired a last volley into the hut and rode away. Early the next morning a company of soldiers arrived from the fort. The men of the settlement had the worst fears as to what had happened in their absence; and they were overjoyed to find their wives and children all safe, though half-starved.

General Statistics of the Evangelical Association, 1895.

Conferences.	Moved away.	Expelled.	Withdrawn.	Newly Converted.	Newly Received.	Received with Certificate.	Whole Number of Members.	Itinerant Preachers.	Local Preachers.	Baptized Adults.	Baptized Infants.	Sunday-Schools	Officers and Teachers.	Scholars.	Scholars who Joined Church.	Catech. Classes.	Catechumens.	Young People's Alliance.	Members in Y. P. A.	Organized Societies.	Churches.	Parsonages.	Value of Churches.	Value of Parsonages.	Value of other Property.	
Ohio.....	111	287	18	321	1207	1,04	122	8,456	54	281	330	207	137	1679	9,439	614	49	1678	49	883	13	143	36	\$291,625	\$46,850	4,823
Texas.....	5	31	1	8	99	101	817	503	54	8	45	14	172	584	32	4	88	56	8410	94	195	42	\$24,900	\$6,600	6,225	
East Pa.....	87	211	55	144	1276	1001	126	7,500	54	43	93	481	116	1668	7,437	443	1	13	6	120	94	34	11	\$689,750	\$89,300	11,525
Central Pa.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Erie.....	63	165	8	89	343	304	104	4,220	47	15	12	304	47	711	123	41	567	35	1259	49	48	20	\$224,275	\$49,200	5,795	
New York.....	66	118	13	94	274	271	168	4,382	43	11	2	257	58	750	88	13	271	29	1842	55	65	26	\$274,047	\$63,500	5,270	
Platte Rvr.....	6	35	5	13	45	40	11	300	8	3	23	11	13	126	629	12	5	162	11	189	40	22	15	\$93,260	\$6,350	260
Kansas.....	64	402	30	264	971	808	262	5,936	59	23	206	215	109	1234	6,402	282	30	462	42	1259	144	189	40	\$149,555	\$27,550	1,850
Nebraska.....	21	181	5	74	208	259	89	2,268	28	8	18	283	56	650	2,574	127	34	333	25	467	57	40	21	\$59,384	\$22,750	2,135
Michigan.....	79	323	15	407	1026	674	146	7,076	58	34	223	360	129	1609	8,192	262	16	240	57	2021	162	128	41	\$284,727	\$65,590	1,830
Indiana.....	143	770	37	301	1070	1042	505	9,810	66	43	267	281	144	1961	11,057	607	17	274	68	3009	175	150	46	\$299,305	\$48,770	9,291
Des Moines.....	12	57	.....	76	398	271	37	1,148	10	12	64	30	29	242	1,289	95	1	51	5	221	83	81	14	\$43,016	\$8,880	.....
Pittsburgh.....	6	2	.....	5	115	142	.....	1,050	14	6	7	40	23	149	1,589	.....	.....	.....	.....	.....	178	33	\$232,150	\$24,610	.....
Illinois.....	91	291	8	146	469	455	208	6,431	72	36	46	366	104	1460	7,520	213	54	738	54	1778	115	1121	60	\$405,800	\$74,800	34,250
Iowa.....	34	166	9	94	414	313	140	4,168	56	13	36	313	89	938	3,905	228	34	817	34	919	94	69	40	\$165,700	\$44,450	6,240
Canada.....	89	273	15	56	661	419	183	6,721	81	21	53	324	90	1261	7,045	253	67	974	34	1446	97	89	30	\$178,675	\$44,883	8,800
Wisconsin.....	151	469	24	179	533	573	266	12,101	81	25	15	1059	184	2120	9,810	254	150	1087	50	1618	188	187	62	\$405,005	\$88,231	1,685
Minnesota.....	59	375	30	94	321	481	254	6,541	53	11	26	523	124	1584	6,408	242	37	1184	49	1183	115	100	46	\$190,030	\$23,365	15,890
Atlanta.....	50	143	6	82	224	269	52	2,839	29	4	3	825	29	551	5,087	53	26	335	16	333	123	28	14	\$329,250	\$46,900	15,300
Dakota.....	25	212	15	88	567	402	347	2,880	30	6	58	357	89	739	2,829	151	27	225	29	559	74	34	25	.....	.....	.....
California.....	6	19	2	9	56	40	48	33	30	6	5	40	11	197	606	11	3	45	6	187	12	7	7	\$7,400	\$13,250	450
Oregon.....	8	134	2	85	741	504	71	1,793	26	14	105	80	50	423	2,052	145	7	82	19	518	56	41	18	\$46,590	\$16,600	2,925
Germany.....	87	226	71	146	1000	766	175	6,751	50	20	3	226	223	13,655	65	80	463	62	1458	111	32	17	\$200,000	\$25,000	.....
Switzerland.....	89	201	63	61	.....	362	151	5,047	37	5	130	154	635	9,588	50	33	268	17	431	111	32	17	\$193,400	\$13,000	.....
Japan.....	5	19	5	10	85	95	23	727	19	4	91	10	30	71	644	4	15	62	5	108	11	9	6	\$5,370	\$12,800	173
Total.....	1342	5013	435	2905	12537	10752	8580	110,095	982	400	1705	6737	2067	20962	126,318	4384	751	8087	745	20162	1695	1983	691	\$4,838,254	\$468,460	121,687

STATISTICS CONTINUED.

Conferences.	COLLECTIONS.										Total Receipts.	Amount per Member.	Indebtedness on Churches & Parsonages.	Bible Cause.
	Missionary Money.	Superannuated Collection.	S. S. & Tract Union.	Orphan Home.	Educational	For Churches & Parsonages.	Repairs etc.	Current Expenses.	U. S. Work.	P. Elders' Receipts.	Pastors' Receipts.			
Ohio.....	\$ 3,547 96	\$ 357 92	\$ 64 44	\$ 182 11	\$ 104 48	\$ 12,179 39	\$ 659 62	\$ 419 65	\$ 313 32	\$ 2852 38	\$ 51,527 6	\$ 6 43	\$ 6,391	.....
Texas.....	925 41	25 40	19 81	19 47	4 00	70 00	312 00	4669 39	300 00	300 00	3,631 19	36	12,566	8 00
East Pa.....	5,408 50	504 20	64 29	197 74	503 00	1949 40	6188 79	104 86	2203 52	21,171 47	35,389	4 25	5,286	.....
Central Pa.....	570 51	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Erie.....	7,485 28	377 40	146 20	668 05	138 51	2320 34	3600 81	3415 81	2213 21	18,548 88	39,712	9 51	16,156	12 50
New York.....	3,628 02	406 86	121 91	261 46	140 88	177 71	3005 43	6454 75	2830 30	2231 96	37,121	8 62	16,156	.....
Platte Rrr.....	278 35	.....	4 00	1 35	.....	363 50	72 20	140 05	162 62	178 48	37,121	8 62	16,156	.....
Kansas.....	8,388 10	907 21	116 86	706 35	109 63	7807 00	1911 17	2730 09	2503 29	3140 41	41,552	7 87	2,895	.....
Nebraska.....	3,087 03	99 05	45 83	117 91	32 57	35 25	891 86	1288 79	995 01	1336 51	18,244	6 28	11,529	32 50
Michigan.....	7,575 09	352 77	141 21	402 13	151 87	10,057 48	3004 15	4088 27	2551 76	3218 15	51,071	7 24	10,597	6 00
Indiana.....	7,571 33	570 35	137 26	403 81	143 38	4216 29	3339 28	7873 10	5262 92	3853 81	60,726	6 20	6,000	21 69
Des Moines.....	1,530 35	80 16	25 98	47 93	27 39	2522 21	722 79	674 57	448 63	557 38	11,415	9 66	1,790	.....
Pittsburgh.....	130 00	8 11	.....	7 04	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Illinois.....	12,324 85	405 66	200 35	813 98	250 10	1464 65	6676 30	9458 35	5111 09	3850 29	63,444	10 54	5,822	223 0
Iowa.....	6,866 48	284 55	95 06	186 72	87 22	2741 63	2095 15	3222 75	1537 55	2770 69	40,517	9 71	1,400	4 01
Canada.....	5,500 45	292 89	151 61	290 29	195 18	9325 21	2988 77	4375 03	1912 33	2140 40	45,755	6 81	4,648	1344 65
Wisconsin.....	14,219 77	485 52	276 00	1017 55	2045 82	5351 26	4355 56	6063 29	4735 20	3837 87	58,811	4 86	6,366	126 41
Minnesota.....	7,593 44	153 57	218 60	370 72	138 71	6378 00	1711 17	4934 82	2270 82	3047 41	46,007	7 05	.....	.....
Atlantic.....	6,807 51	405 63	91 53	181 03	117 50	3918 1	5179 76	11,081 80	3171 36	2056 96	48,378	17 00	.....	.....
Dakota.....	3,746 20	82 24	32 13	112 90	24 06	1374 55	262 00	980 11	629 66	691 30	14,863	5 46	.....	.....
California.....	1,342 10	.....	46 00	19 10	.....	418 00	778 00	954 38	268 77	19,695	19,695	11 60	11,550	.....
Oregon.....	1,217 00	29 51	32 27	22 81	37 35	782 47	549 16	1113 32	720 55	659 58	9,950	6 90	14,561	.....
Germany.....	1,251 00	300 00	135 00	400 00	6000 00	.....	.....	.....	.....	.....	30,200	4 70	.....	.....
Switzerland.....	1800 00	200 00	105 00	.....	225 00	9000 00	.....	.....	2000 00	.....	20,300	4 00	.....	.....
Japan.....	244 56	.....	.....	.....	29 65	.....	77 37	135 50	87 17	.....	998	1 53	.....	.....
.....	121,239 27	5630 00	2272 44	6030 38	5026 30	70,873 46	56,251 02	85,256 45	53,525 24	40,727 78	742,560 82	.....	117,173	1788 83
.....	141,239 27	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

† Special for General Treasury. ‡ Bequests and special contributions.

CONFERENCE CALENDAR.

CONFERENCES.	PLACE OF SESSION.	DATE.
1. Ohio,	Circleville, Ohio.....	Sept. 12, 1895
2. Texas,	Dennison, Tex.....	Oct. 31, 1895
3. East Pa.,	Allentown, Pa.....	Feb. 27, 1896
4. Central Pa.,	".....	March 5, 1896
5. Erie,	Erie, Pa.....	March 12, 1896
6. Platte River,	Beaver Crossing, Neb.....	March 12, 1896
7. Kansas,	Waldock, Mo.....	March 19, 1896
8. Nebraska,	Telbasta, Neb.....	March 26, 1896
9. Pittsburgh,	Paradise Church, Bridgeport Cir., Pa.....	March 5, 1896
10. Indiana,	Urbana, Ind.....	April 2, 1896
11. Michigan,	Capac, Mich.....	April 2, 1896
12. Des Moines,	Morning Star Church, Kingsley Miss., Ia.....	April 2, 1896
13. Illinois,	Mendota, Ill.....	April 9, 1896
14. Iowa,	Sumner, Ia.....	April 9, 1896
15. New York,	Geneva, N. Y.....	April 16, 1896
16. Atlantic,	Brooklyn, N. Y.....	April 16, 1896
17. Canada,	New Hamburg, Ont.....	April 16, 1896
18. Wisconsin,	Menomonee Falls, Wis.....	April 16, 1896
19. Oregon,	Albany, Or.....	†
20. California,	Sacramento, Cal.....	May 1, 1896
21. Minnesota,	Lu Verne, Minn.....	May 7, 1896
22. Dakota,	Salem's Church, Castleton, Cir... May	14, 1896
23. Germany,	Dresden, Ger.....	June 4, 1896
24. Switzerland,	Zurich, Switz.....	June 18, 1896
25. Japan,	Tokio, Japan.....	June 18, 1896

* Place to be decided by Presiding Bishop and Presiding Elders.—† Time to be fixed by Presiding Bishop and Presiding Elders.

Officers Elected by General Conference.

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S. P. Spreng, *Editor of the Evangelical Messenger*.

J. C. Hornberger, *Editor of the Living Epistle, Evangelical Sunday-school Teacher, Sunday-school Messenger, and other English Sunday-school Literature*.

W. Horn, *Editor of the Evangelische Magazin, Christliche Kinderfreund, and other German Sunday-school Literature*.

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ORGANIZATION.

The first step toward organizing the young people of the Evangelical Association into societies, on a denominational basis, was taken at a meeting of ministers, called for this purpose by Bishop J. J. Esher, at Linwood Park, Ohio, in August, 1890. A committee was appointed to draft a plan of action and propose a code of laws for the new organization. This committee consisted of Bishop T. Bowman, Revs. R. Yeakel, W. Horn, C. A. Thomas, S. P. Spreng, J. C. Hornberger, R. Mott and S. J. Gamertsfelder. The constitution prepared by this committee was adopted by the General Conference, held in Indianapolis, Indiana, in October, 1891.

The constitution provides for a general Alliance, conference branches and local alliances. The object of the General Alliance is to unite the local alliances of the entire church for mutual helpfulness, to aid them in carrying on their work and to organize new societies wherever practicable. The membership of the General Alliance consists: 1. Of a board of control. 2. Of delegates from each conference branch at the rate of one for every fifteen local alliances. The Board of Control consists of nine members, five of whom are elected by the General conference and four by the general Alliance, and hold their office for four years. The president and corresponding secretary are elected by the General Conference from among the five members it appointed on the Board of Control. The corresponding secretary is to report the statistics, general condition and work of the alliance to the General Conference. In this way the alliance, in all its parts, is under the direct supervision and management of the church. The interests of the young people of the church are considered too important to allow any other than a strictly denominational supervision.

Periodicals of the Ev. Association,*Published at Cleveland, O.***The Evangelical Messenger.**

A weekly religious family journal, earnest in its advocacy of the right, and one of the purest and best papers in the land. It was first published in January, 1848, as a semi-monthly, but is now a large sixteen page weekly. The subscription price is \$2 a year in advance.

Sunday-School Messenger.

An illustrated juvenile paper, which has reached its twentieth volume, and is highly prized by all its readers. It is just the thing for the young folks, both at home and in the Sunday-school.

	<i>Weekly.</i>	<i>Semi-Monthly.</i>	<i>Monthly.</i>
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10 to 50 ".....	55 "	30 "	18 "
50 copies and over	48 "	24 "	13 "

The Living Epistle.

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The Evangelical Sunday-School Teacher.

This is a monthly magazine of 32 pages, devoted to the Sunday-school. It contains notes, reflections and illustrations on the International Lessons, besides much other useful matter for Sunday-school workers. It has already won thousands of warm friends. It should be in the hands of every Sunday-school officer and teacher in the Church. Price 50 cents a year for single copy. Clubs of five or more, to one address, 40 cents each.

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This is an English illustrated weekly for the little folks. It is especially adapted to the infant classes, containing short stories, pleasing pictures, and a brief statement of the lesson in a very simple form, and is printed on tinted paper, presenting an attractive appearance. It is a favorite with the "little ones." Single copy 25 cents a year. Clubs of five or more, to one address, 15 cents each.

Evangelical Lesson Leaf.

This contains the International Bible Lesson, with connecting history, explanations and questions adapted to intermediate or advanced classes. This is a valuable help to both teachers and scholars.

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5 " 100 " " " " " " " " " "	6 "
100 and over " " " " " " " " " "	5 "

The Evangelical Lesson Quarterly.

The Lesson Leaf is also issued as a Quarterly. The Leaves for each quarter, together with other useful matter relating to the lessons, are neatly bound and put into a cover, and furnished at the following rates:

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5 copies and over, each, per year.....	8 "
Or 2½ cents each, per quarter.	

The Sunday-School Blackboard.

Illustrating the lessons of the International Series. It resembles a blackboard, the ground being black, the illustrations white. It is printed on strong paper, with sufficient clearness to be distinctly seen from all parts of any Sunday-school room. Its illustrations are neat, attractive, original, appropriate and faithful to the thought of the lesson, and, withal, simple in structure. The Blackboard is issued weekly, and is 32x48 inches in size. Price, \$3 a year, \$1.50 for six months, \$1 per quarter, in advance.

The Missionary Messenger.

A monthly publication of sixteen quarto pages, printed on fine tinted paper, at the very low price of 25 cents a year for single subscribers, and 20 cents a year per copy in clubs of 10 and over. The *Missionary Messenger* is devoted to the interests and promotion of our mission cause and to missionary news generally. It should be read by all lovers of the Christian mission.

*German Publications.***Der Christliche Botschafter,**

The German church organ of the Evangelical Association, is published weekly, at two dollars a year, payable in advance. The Botschafter commenced its career in January, 1836, as a small monthly paper. Since then it has been enlarged nine times, so that at present it is a large sixteen-page weekly, and, without exception, the oldest, largest, cheapest, and best religious German newspaper extant.

Der Christliche Kinderfreund.

A German Sunday-school paper, well illustrated. It was commenced in June, 1856, with 5000 subscribers, and its maximum number now is over 30,000. It is highly valued by its many readers on account of its excellent reading matter and pictures.

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Single copy, each	75 cents.	40 cents.	25 cents.
2 to 10 copies ".....	65 "	35 "	22 "
10 to 50 " ".....	55 "	30 "	18 "
50 and over " ".....	48 "	24 "	13 "

Das Evangelische Magazin,*For the Sunday-School and Family.*

This is a beautiful monthly illustrated magazine, designed to entertain and instruct in the family circle, and devoted to the interests of the Sunday-school and Sunday-school workers. It contains a clear exposition of and practical hints and illustrations on the uniform Sunday-school lessons. In regard to

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This is a weekly illustrated juvenile paper, particularly designed for infant Sunday-school classes. It is printed in large type on tinted paper. It contains the lesson for the respective Sunday, but put in a form to suit young children. Single copy, 25 cents per annum; ten or more copies mailed to one address, 15 cents.

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5 " 100 " " " " " " 6 "
100 and over " " " " " " 5 "

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Published at Stuttgart, Germany:

Der Evangelische Botschafter,

Published weekly by the Germany and Switzerland Conferences of the Evangelical Association, in Stuttgart, Wurtemberg, Germany. It is an excellent religious paper, and costs in Germany \$1, Switzerland, \$1.25, and America, \$1.50. Subscriptions are received at this establishment.

Der Evangelische Kinderfreund,

A neat, illustrated monthly Sunday-school periodical, published at Stuttgart, Wurtemberg, Germany, under the auspices of the Evangelical Association of North America. Price, 1 Mark, or 25 cents, in advance. To America 50 cents.

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BEQUEST—(Personal Estate). I give and bequeath to "The Missionary Society of the Evangelical Association of North America," a corporation under the laws of the State of Ohio, and located at Cleveland, Cuyahoga Co., Ohio, the sum of dollars, to be applied according to the constitution of said society, and the receipt of the Treasurer shall be a sufficient discharge to my executors for the same.

DEVISE—(Real Estate). I give and devise to "The Missionary Society of the Evangelical Association of North America," a corporation under the laws of the State of Ohio, and located at Cleveland, Cuyahoga Co., Ohio, the following lands and premises, that is to say:

..... to have and to hold or dispose of the same with the appurtenances to the said Society, its successors, and assigns forever.

II. For the Ebenezer Orphan Asylum.

BEQUEST—(Personal Estate). I give and bequeath to "The Ebenezer Orphan Asylum of the Evangelical Association of North America," a corporation under the laws of the State of Ohio, and located at Flat Rock, Seneca Co., Ohio, the sum of dollars, to be applied according to the constitution of said Asylum, and the receipt of the Treasurer shall be a sufficient discharge to my executors for the same.

DEVISE—(Real Estate). I give and devise to "The Ebenezer Orphan Asylum of the Evangelical Association of North America," a corporation under the laws of the State of Ohio, and located at Flat Rock, Seneca Co., Ohio, the following lands and premises, that is to say: to have and to hold or dispose of the same with the appurtenances to the said Society, its successors, and assigns forever.

III. For the Charitable Society.

I give and bequeath to "The Charitable Society of the Evangelical Association of North America," located at Orwigsburg, Schuylkill county, Pennsylvania, the sum of dollars, to be applied according to the constitution of said society, and for which the receipt of the Treasurer shall be a sufficient discharge.

IV. For the Sunday-School and Tract Union.

I give and bequeath to "The Sunday-School and Tract-Union of the Evangelical Association of North America," located at Cleveland, Cuyahoga county, Ohio, the sum of dollars, to be applied according to the constitution of said society, and for which the receipt of the Treasurer shall be a sufficient discharge.

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CALENDAR FOR 1897.

January.							April.							July.							October.						
S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.
...	...	...	...	...	1	2	...	...	...	...	1	2	3	...	...	...	...	1	2	3	...	...	...	...	...	1	2
3	4	5	6	7	8	9	4	5	6	7	8	9	10	4	5	6	7	8	9	10	3	4	5	6	7	8	9
10	11	12	13	14	15	16	11	12	13	14	15	16	17	11	12	13	14	15	16	17	10	11	12	13	14	15	16
17	18	19	20	21	22	23	18	19	20	21	22	23	24	18	19	20	21	22	23	24	17	18	19	20	21	22	23
24	25	26	27	28	29	30	25	26	27	28	29	30	...	25	26	27	28	29	30	31	24	25	26	27	28	29	30
31	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	31	...	...	...	...	...	...

February.							May.							August.							November.							
S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	
...	1	2	3	4	5	6	1	...	1	2	3	4	5	6	7	...	1	2	3	4	5	6
7	8	9	10	11	12	13	2	3	4	5	6	7	8	8	9	10	11	12	13	14	7	8	9	10	11	12	13	
14	15	16	17	18	19	20	9	10	11	12	13	14	15	15	16	17	18	19	20	21	14	15	16	17	18	19	20	
21	22	23	24	25	26	27	16	17	18	19	20	21	22	22	23	24	25	26	27	28	21	22	23	24	25	26	27	
28	...	...	...	...	...	...	23	24	25	26	27	28	29	29	30	31	...	...	...	...	28	29	30	...	...	...	...
...	...	...	...	...	...	...	30	31	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

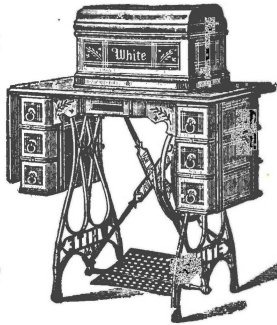
March.							June.							September.							December.						
S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.
...	1	2	3	4	5	6	...	...	1	2	3	4	5	...	...	...	1	2	3	4	...	...	...	1	2	3	4
7	8	9	10	11	12	13	6	7	8	9	10	11	12	5	6	7	8	9	10	11	5	6	7	8	9	10	11
14	15	16	17	18	19	20	13	14	15	16	17	18	19	12	13	14	15	16	17	18	12	13	14	15	16	17	18
21	22	23	24	25	26	27	20	21	22	23	24	25	26	19	20	21	22	23	24	25	19	20	21	22	23	24	25
28	29	30	31	27	28	29	30	26	27	28	29	30	26	27	28	29	30	31	...
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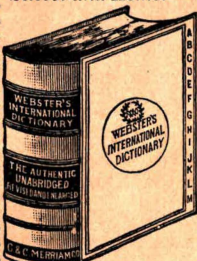
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